

THE Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

VOL. XXXV.—NEW SERIES, No. 1497.

LONDON: WEDNESDAY, JULY 29, 1874.

PRICE UNSTAMPED.....5d
STAMPED.....6d.

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Ecclesiastical Affairs.

THE MINISTERIAL CAPITULATION.

MR. DISRAELI, after a hard fight, has surrendered all those clauses of the Endowed Schools Act Amendment Bill, the object of which was to filch back from Dissenters the rights which had been yielded to them in 1869 by Mr. Forster's bill. By a somewhat occult method of interpretation five-sixths of the endowed schools of the country which had been nationalised by the Act were to be handed over to the exclusive possession and government of the Church of England. The old close system adopted by Chancery was to be replaced. The "political Dissenters" were to be punished for that fidelity to their own convictions which they had honoured themselves by embodying in their conduct. On Friday morning, however, the Premier discreetly withdrew the specially offensive clauses of the bill, and intimated his content with the dismissal of the commissioners to whom had been entrusted the administration of the Act. The obvious wisdom of the Cabinet in determining upon this hasty and undignified retreat, reminds us of the well-worn but apposite story of the Scotchman who, having climbed a garden-wall with a view to steal fruit, was challenged, when a little more than half over it, by the owner in these words: "Halloa! where are you going?" "Back again, sir," replied the dishonest intruder, and instantly disappeared.

The Marquis of Salisbury has turned out to be not exactly the overruling Providence which his flattering conception of himself seems to have somewhat confidently concluded. That he is a man of intellectual force within a small compass no one will be disposed to deny. That he exercises great and almost irresistible influence over the House of Lords, whose prevailing opinions he shares, and whose most obstructive prejudices he represents, is a fact which cannot but be recognised. That he is one of the oldest champions of ecclesiastical intolerance in this country, must be conceded to him. But, even so, with the help of his loyal henchman, Mr. Hardy, he is not quite strong enough to do as he pleases. As against public opinion and the settled will of the nation his powers are but limited. He is competent to put back his own watch at his own pleasure, but he has not the qualities which will enable him to put back the clock of State affairs to any point which may be in-

dictated by his own narrow judgment. This, however, is the experiment he insisted upon trying. It is said that he made it a condition of taking office under Mr. Disraeli that he should be allowed to try it. His chief, who sees a good deal farther than the Secretary for India, probably anticipated what might be the outcome, and consoled himself for the humiliation sure to be brought upon the Cabinet, by the reflection that it might be well for two mutinous spirits in it to learn from the best of all authorities the length of their tether. True, Mr. Disraeli, in acknowledging the bootlessness of their late enterprise, proposed to offer them a further opportunity next session of trying the strength of their own will. But the public will agree with Mr. Gladstone in the surmise that very little more will be heard hereafter of the clauses of the Endowed Schools Act Amendment Bill, which Mr. Disraeli dropped on Friday, for two reasons—first, for want of time to carry them, and, secondly, as he sarcastically put it, because after anxious study he had himself been unable to comprehend their purport.

The bill, no doubt, was better understood so far as its intended scope was concerned by Lord Sandon and Mr. Hardy, than by the Prime Minister. It had a double object. It was drawn with a view of ousting the late commissioners from their places, and the Nonconforming population of England and Wales from the rights which had been conceded to them, though with large exceptions, in 1869. The attempt was accompanied by an outburst of insolence which can only be fairly attributed to the truculent, as well as vainglorious, spirit in which it was conceived. For ourselves, we have no great liking for the commissioners, who if they showed any personal or party bias in the administration of the trust committed to their charge, did so in favour of the Established Church. Nor can we profess to have been wholly satisfied with the Act under which they took their appointment. It was a compromise, when it would have been better to let the Tories know that no compromise was possible. Seeking to reconcile all parties, the terms which it employed were necessarily vague, and hence the unintelligibility of Clause 19. The Act, moreover, was only partial in the application of its own distinctive principles. It professed to nationalise the old endowed educational institutions of the country, but it exempted from its provisions the collegiate and cathedral schools, which, quite as clearly as the grammar schools founded by Edward the Sixth, belong, of right, to the people of the realm. Such as it was, however, and so administered as it was, it gave to Dissenters a very considerable, albeit not a proportionate share, in the management of publicly-provided secondary education in this country. This share Lord Sandon's bill was meant to rob them of, and that it might be the more effectually accomplished it transferred to other commissioners the duties which had hitherto been only too one-sidedly performed by those who have been dismissed.

The Government measure was boldly conceived, but was drawn with a view to veil its worst intentions. Rashness is not unfrequently associated with cunning, and what one might otherwise admire as courage is streaked with meanness. The fourth clause of the bill was so drawn that the effect of it might not appear to those who were opposed to its policy. As often happens, however, weakness

in the instrument chosen to recommend it to Parliament blurted out the inner meaning of it before any mischief could be done. Lord Sandon had the honour and happiness of spoiling the work which it fell to his lot to undertake. It may have been vanity, or it may have been misconception of the part he had to play, or it may have been inspiration from the more pious members of the Cabinet; but whatever the cause, Lord Sandon let the cat out of the bag before the proper time. Thanks to his bungling the Liberal party received an early warning. We must say they fought in defence both of the commissioners and of Nonconformists with a splendid bravery and persistence worthy of their old reputation. Mr. Gladstone led them with masterly skill, and, perhaps, never more distinguished himself by the fervour, pungency, and solidity of his oratory, than on this occasion. We are vastly indebted to him. He has laid us under fresh obligations. It is probable that he is himself beginning to see more clearly the bearing of the principle of religious equality than he did before he went out of office. But, be this as it may, he has set his face forward, and we trust the surrender of the offensive clauses of Lord Sandon's Bill will not be the last good result for which Nonconformists will have to thank him.

THE PIOUS FOUNDER.

AMONGST the good results which may be expected from the recent debates on Endowed Schools, perhaps not the least will be the spread of a more correct opinion on the claims of the "pious founder" to an immortality of self-will. This revered personage has too often been allowed to serve the purpose of the inflexible Jorkins who, while himself invisible and unheard, was always referred to by his partner as the iron fate which no amiability on his part could soften or resist. The kindly disposition of the Vice-President of the Council forbids any suspicion of a desire to wound the susceptibilities of Nonconformists. But then the pious founder showed no tenderness toward them, and a stern sense of obligation to his indefeasible claims steeled the noble lord's resolve against any amiable weakness. The easy fit of the Premier's theology makes him an impossible subject for the irritable tempers of bigotry; but the rights of the pious founder have nevertheless compelled him to cast the shield of his grandiose patronage over a bigoted policy. It is true that he feels it necessary to interpret those rights in accordance with the doctrine of "the continuity of the English Church." But to such an interpretation no pious founder in his senses could possibly have objected. On the contrary any supposition of an unwillingness to allow his bequests to follow the fortunes of "the Church as by law established" would only show that the epithet "pious" was entirely out of place, and rob him at once of the odour of sanctity and of the right in perpetuity to have his own way.

We have to thank Mr. Sullivan for this rift in a veil of misty sentiment which admits through a very narrow space a flood of light. What about the foundations of the pre-Reformation period? asked the acute Irish member. That, said the Premier, with oracular vagueness, involves important considerations as to "the continuity of the English Church." It did not perhaps occur to him that there is a still larger question as to the continuity of the English nation. Once, undoubtedly the English nation was identical with a certain branch of the Catholic Church. When that identity ceased, which became the more important consideration, the continuity of the nation or of

the Church? If the latter, then the question has to be argued, in what line was that ecclesiastical continuity maintained? The Catholic Church, of which Anglicanism professes to be only a branch, ought to have some voice in the matter. And in that case there can be no doubt as to what the decision would be. All pre-Reformation endowments would have to be handed over to that form of western Christianity to which the pious founder himself belonged, and which is at this moment represented by Dr. Manning, at any rate, more nearly than by Dr. Tait. But if on the other hand the ecclesiastical line of continuity is to be abandoned, and the national line preserved, then at least let it be done honestly. All elements of the national life which have received a divergent development since the time of the pious founder, have an equal claim to consideration. And if this principle is fairly kept in view we shall be perfectly satisfied; for the inevitable issue is the observance of perfect religious equality. Further, we hold the same principle to be applicable to all educational endowments left, without express restriction, for public use before the time when religious liberty was finally established. A large number of such endowments, for instance, were bequeathed during the seventeenth century, when it cannot be for a moment maintained that the nation had made up its mind as to what the final form of its religious life was to be; if, indeed, it can be said to have come to such a determination now. In that century people were pretty well accustomed to religious as well as political revolutions. And if the pious founder did not take very particular pains to exclude his foundation from the action of any future changes, this may fairly be held to show that he resigned himself, whether willingly or not, to such chances as experience told him the vicissitudes of human affairs must inevitably bring. He designed a public, not a sectarian benefit. And if his will, or the instrument of foundation, implied an expectation that the religious forms then most in vogue would continue for an indefinite period to be generally acceptable, this was very much a matter of course, like the formal commendation of his soul to the mercy of God, and cannot consistently with common sense be held to indicate an intention to exclude any substantial part of the nation from the public benefit he designed. The fourth clause therefore of the late unhappy bill—which made the slightest allusion to the founder's religious connections a justification for turning any public school into a sectarian institution—was as utterly unreasonable as would be the opinion that, because wooden platters happened to be mentioned, the trust would be invalidated if the scholars dined off earthenware. Of course there are more recent trusts, which are not affected by the principle we have laid down. If for instance since the clear recognition of Nonconformist rights, the piety of any founder has been shown by a distinct and deliberate exclusion of Dissenters from the intended benefit, then it is plain that his purpose was not national but sectarian; and with the application of such a trust the continuity of the national life has nothing to do.

But the whole subject of the rights of the "dead hand" requires, and will probably receive in times to come, a thorough reconsideration. The doctrine that a man, fortunate enough to be able to leave behind him twenty thousand pounds, should be allowed to determine what shall be done with it to all eternity, or so long as the world lasts, is so preposterous, that we suppose no one would profess it in plain words. The question then is only one of the extent to which a disputable claim may reasonably be carried. In ordinary settlements, no one is allowed to tie up the property he bequeathes beyond the term of existing lives and twenty-one years afterwards. And if a trust for public purposes is allowed a longer duration, this is certainly a matter rather of custom than of equity. What right, for instance, has a pious founder to determine the dress which his "charitable grinders" shall wear two centuries after his decease? The change of fashions will almost certainly make that dress ludicrous, and change of climate, or of social habits affecting the bodily constitution, may possibly make it dangerous. But if such an exercise of the prerogative of wealth is doubtful, how much more to be condemned is the anticipatory tyranny which arbitrarily determines the moral and intellectual regimen of children who are to live in a world, the necessities of which no pious founder can foresee. As was well said at the meeting in the Westminster Palace Hotel, the indignity done to the "charitable grinder," so far as his vestments are concerned, may be remedied at the nearest tailor's shop; but who shall guarantee the elimination from his mind of poisoning prejudices the inheritance of a darker age? It is

urged, indeed, that some respect for the wishes of pious founders past is absolutely necessary for the encouragement of pious founders yet to come. There is some force in the plea. But after all mortal men must be reasonable, and not desire to remain immortally on earth. All a founder can fairly ask is that his scheme, if not obviously contrary to public policy, shall have a reasonable time of trial. If it is good, it will live by its own inherent virtue. But if experience should prove it to contain seeds of evil such as he could not possibly have anticipated, he himself ought to desire it to die that it may rise again in a better form; and whether he would or not, a new generation has a perfect right to declare that it shall.

PROGRESS OF THE SCOTTISH PATRONAGE BILL.

The Church Patronage (Scotland) Bill has been carried through committee with an ease and rapidity that indicate the almost utter uselessness of offering to it any further opposition, unless anything can be gained by fresh debate for the purpose of throwing a stronger light than has yet been thrown upon the principles that are at issue. Those principles were set in the clearest light, and in a very forcible manner, in the debate of last Friday evening, on the motion for going into committee by Mr. E. Jenkins, the member for Dundee, and by Mr. Barclay. On that occasion Mr. Jenkins made the ablest speech that he has yet delivered on the subject in Parliament, and was listened to with great attention. We are indebted to him not only for what he said, but for the manner in which he said it. He told the House that this bill was proposed in the interests of the Church of Scotland, and that, that being so, it was in the interests of a minority of the Scottish people. He told the Government that, while their mouths were full of the Scottish Church, they had never spoken of the Scottish people, and that this was a measure introduced against the popular will and in spite of the people. Very clearly also, did he describe the relations of the Free Church to this measure. As he said, if assurances had been received by the Free Church, then it might have been proper to ask that such a measure should be passed, but its object was to ignore the Free Church. Very plainly Mr. Jenkins told the Government that this was not to be accepted as a finality measure, and that its opponents would hold themselves free to open the question in future. He told them that if they intended to go on as they were going on now, there would be no Church left to disestablish; and that, as it stood, the bill had converted every Free Churchman, from this time forth, into a disestablishment man. A happy peroration closed a speech of unusual frankness. It was this:—"Perplexed Churches, when they come to Parliament, should be sent away from Parliament to the source from whence they derive their inspiration. Let them be out loose, and let them be guided and protected by God Himself."

Mr. Barclay spoke with equal freedom and plainness: in fact, the disestablishment side of this question was never more plainly put than it was by unaccustomed tongues last Friday evening. Mr. Barclay said:—

The Church question of the day is not the question of patronage, but of the disestablishment and disendowment of the State Church. There has been growing of late years, not only among the non-established churches, but even in the minds of the thoughtful adherents of the Established Church itself, a conviction that disestablishment is only a question of time, and that only on the basis of a common religious equality can any hope be entertained of a union of the various Presbyterian bodies of Scotland. There has been a hope that public opinion might so mature towards disestablishment that the very force and strength of that opinion would bring about the disestablishment, if not with the consent, at least without any bitter hostility on the part of the Established Church of Scotland. (Hear, hear.) These are the reasons which explain to my mind the forbearance of the non-established churches in refraining, as they have done from political agitation to accomplish what has been with many a strong conviction and leading principle, and why Scotch constituencies have not pressed more strongly than they have done on their representatives for the disestablishment of the Church. But this bill changes the whole position—it closely and directly changes the position of parties. The non-established churches must see in it an attempt to re-establish the Church and to obstruct the fair course of public opinion, and it will consequently be accepted as the challenge to a conflict on the justice and expediency of State Churches, the result of which will involve more than the fate of the Church of Scotland.

Mr. Barclay went on to tell the House that there was no hope of a basis of union of the various Churches of Scotland "other than Voluntarism." The discussion before going into committee after this was so prolonged that very little was done on Friday night. The House did go into committee, and then came up the old, yet fresh, question of

who should have the power of electing the ministers. Should it be the communicants only, or the communicants and certain others, or the communicants and the congregation? But every amendment against the text of the bill was rejected by large majorities. Very few members were in the House, and the Government had it all to itself.

On Monday night the committee sat again, when the Lord Advocate himself proposed and carried an amendment, important in principle but of very little consequence as a matter of practical operation—viz., that in parishes having less than twenty-five communicants of the Establishment, the power of presentation by the presbytery should be suspended until rules be made by the General Assembly. "My expectations," he said, "being that the rules will admit of other Presbyterian than those of the Established Church, to become ministers of congregations." This was carried, and we dare say that the Government really looks forward to the beginning of a comprehensive scheme in this amendment. What will be its astonishment when it finds that it is the beginning of a new disintegration scheme!

The bill passed wholly through committee on Monday night. Dr. Playfair proposed an amendment giving the right of voting to persons occupying sittings, but it was rejected. Sir Wm. Maxwell proposed another amendment, in favour of the union of all the Presbyterian churches, but that, also, was rejected, and the bill passed through committee without any substantial alteration. We have done our best, and others have done their best, to expose its aim and its character. We have opposed it for its injustice, and for its invasion of recognised precedents as to the relations of Church and State. At the same time we have always believed that if it should pass—as pass it will—it will simply be a summons to the Scottish people to join themselves together against their ecclesiastical establishment. They are preparing for this work. We see enough to know that they will do it, and it needs no prophet to predict the result.

MR. RICHARD, M.P., ON THE ENDOWED SCHOOLS BILL.

The following is a full report of the masterly speech of Mr. Henry Richard in the House of Commons on Tuesday, July 21st, on Mr. Fawcett's amendment against going into committee on the Endowed Schools Acts Amendment Bill:—

MR. HENRY RICHARD: Sir, the hon. gentleman opposite (Mr. Hubbard), who has just spoken, cannot expect me to accept his very singular definition of unsectarian religious education as consisting of education according to the principles and doctrines of the Church of England. Many of us inside this House, and many more outside, would, on the contrary, regard that as being as intensely sectarian an education as could well be conceived. The hon. baronet, the member for East Devon (Sir J. Kennaway), has repudiated for himself and for the noble lord the vice-president of the council, any intention by this bill to attach a stigma to the great body of Nonconformists. I will say nothing about intention, because it is not for me to attempt to fathom men's motives, but whatever may have been the intention, such is unquestionably the effect, and the Nonconformists throughout the whole country do look upon it as a stigma and an insult. I should have been content to have left the case against this bill where it has been placed by the powerful speeches delivered on this and the former night's debate, especially those of the right hon. gentleman the member for Bradford, the right hon. gentleman the member for Greenwich, and my hon. friend the member for Hackney. But I am anxious to make a few remarks, because I happen to belong not only to the Nonconformist body, but I suppose to that section of that body out of which the noble lord has constructed a sort of scarecrow which has "frighted him from his propriety." It was impossible not to be struck with the fact, that the noble lord identified himself and his Government with the Church of England exclusively, and placed them in direct antagonism to the Nonconformists, and thus virtually proclaimed that they are the Ministers not of the people of England, but of that portion of them only who belong to the Established Church. (Hear, hear.) I listened with inexpressible surprise and pain to the speech with which the noble lord introduced this measure. But after what the noble lord said yesterday, I will not dwell upon that point beyond saying this, that his speech was so unlike all the conceptions I had formed of his character, so unlike what I believed and still believe to be his kind generous and con-

ciliatory disposition, that I must regard it as a melancholy illustration of how the evil spirit of ecclesiasticism has power to deteriorate and sour the sweetest natures over which it gains dominion. (Hear, hear.) I will not attempt to discuss the supplementary clause which the noble lord has placed on the table of the House, and which he described as containing important concessions. I have given to it, during the short time it has been in my hands, the close and careful study which anything coming from him on this subject deserves. But I am obliged to say that it has left me in the condition in which he represented the Conservative body as having been left after the defeat of 1868—"dazed" and "stunned." And when we find the right hon. gentleman the member for Chester (Mr. Dodson), who spoke a short time ago, and who has had such experience as few have had in handling and deciphering bills before this House, declaring that the complications previously existing in this bill were rendered infinitely more complicated by the terms of the noble lord's amendment, we may safely assume that it is hopelessly cloudy and ambiguous. I cannot say that I feel any great interest in the change which this bill proposes to introduce into the administrative machinery of the Endowed Schools Act. Nonconformists have no particular reason to admire or defend the commissioners. They are all members of the Church of England, as is almost invariably the case with men placed in any high administrative offices in this country. Some of us, when the commission was first formed, and afterwards when some change took place in its composition, knowing that it was dealing with matters in which the interests of Nonconformists were deeply concerned, ventured to put in a plea that at least one of the commissioners should be a Nonconformist. But, of course, a deaf ear was turned to our representations. Certainly in our opinion the commissioners showed no indisposition, but very much the reverse, to favour to the utmost the Church of England. (Hear, hear.) This was manifest enough from the appointments they made under their various schemes. In thirty-six out of forty schemes down to the end of 1871, clergymen were made *ex-officio* governors, though, as it was afterwards discovered, their appointment was contrary to the spirit and letter of the Act. Further, in 85 schemes out of 433 co-optative governors, 392 were Churchmen and only 41 were Dissenters. Surely, therefore, the commission cannot be said to have erred on the side of disregard for the interests of the Church of England. But with all this, I must say that the reason now assigned for their summary dismissal appears to me a very shabby one. They are to be dismissed because they are unpopular with the trustees of endowed schools. No inquiry is made whether this unpopularity was merited or well-founded, or whether it necessarily arose from the difficult and onerous duties they were called to discharge. (Hear, hear.) Men who have to deal with great abuses are likely to be unpopular with those who have a vested interest in perpetuating such abuses. (Cheers.) Indeed, so far as I have observed, no charge has been laid against the commissioners by hon. gentlemen opposite. They merely say to them: Some of our people don't like you, and you must go about your business. (Laughter and cheers.) But I now pass to the far more important question of the new principles that are to be introduced into the administration of the Endowed Schools Act. What does the noble lord propose to do? According to our construction, at least according to mine, he proposes to reverse, not merely the Act of 1869, but the whole spirit of our modern legislation. (Hear, hear.) It is an attempt to put back the hand on the dial of time fifty years. It ran counter to the whole spirit of the age, for everybody must see, who keeps his eyes open to what is taking place on the continent of Europe, and in all countries of the world, that the policy everywhere pursued is to restrict and control, and not to extend, the power of ecclesiastical corporations in dealing with the education of the people. (Cheers.) I must say that there is something singularly ungenerous, as coming from the other side, in the retort directed against my right hon. friend, a member for Bradford, that they are only acting on the principles he adopted in 1869. I am not concerned to defend the Act of 1869. It was avowedly a compromise. No doubt it would have been better to have boldly adopted the principle—as you did in the University Tests Bill—not to recognise the founder's wishes at all. (Loud cries of "Hear, hear.") But I suppose the right hon. gentleman thought that what he proposed was as much as he could hope to carry at that time. At any rate, the concessions made were concessions to the prejudices of the other side, and the conciliatory spirit of the right hon. gentleman was the theme of endless laudations from them on that occasion. (Hear, hear.) And I say it is unfair and ungenerous in them, at least, to employ those concessions which they were understood then to accept as final and satisfactory, as a justification for such exclusive and reactionary legislation as this. (Hear, hear.) With regard to the will of the founder, on which hon. gentlemen opposite lay such emphasis, I must say that I have some suspicion as to the sincerity of their professed reverence for it. They take it up and they lay it down just as it suits their purpose. (Hear, hear.) When the will of the founder tells in their own favour they strain to the utmost any document that may come into their hands in order to sustain it. But when the will of the founder directed that the children should attend a Roman Catholic Church and be

taught to pray for the dead, they drop it like a hot potato—(laughter)—and seek refuge in the mystical doctrine of "the continuity of the Church of England." They affirm that the Church of England is the heir of the Roman Catholic Church—not the heir of its doctrines, for that they violently repudiate—but the heir of its money and property. (Laughter and cheers.) But if the Church of England is the heir of the Roman Catholic Church, which it denounces as apostate and idolatrous, and as teaching blasphemous and damnable doctrines, surely the Protestant Dissenters may claim to be joint heirs of the Protestant Reformation. (Cheers.) The noble lord, the Vice-President of the Council, seems to me to stand in a very peculiar position in regard to this matter. Last Wednesday he came down to this House, and made an able and earnest speech on the Public Worship Regulation Bill. The object of that speech was to show that the solemn compact entered into between Church and State, which compact he told us rested on the adherence of the Church to the doctrine of the Reformation, was in grave danger of being violated and overturned. In proof of this, he cited the memorable words of the two archbishops, that there was a party in the Church desiring to subvert the doctrines of the Reformation, and who were bringing into peril the very existence of our national institutions for the maintenance of religion. He proved it further by various citations from the writings of the party in question. Among others by one from their principal organ, which declared that they are "contending for the extirpation of Protestant opinions and practices not only within the Church, but throughout England." The noble lord was good enough to say that the Nonconformists were as deeply interested in this matter as members of the Church of England. I agree with the noble lord. But I go further and say, that if things go on much longer as they are doing in that Church, the Protestantism of this country will be in a very poor plight indeed, but for the reserve force of the Nonconformists. (Hear, hear.) There are members of the Church of England who think so too. There is a body in existence known as the Vigilance Committee, at the head of which is Lord Shaftesbury. Not long ago this body sent communications to other Protestant communities in this country, including various bodies of Nonconformists, invoking their aid to arrest the contagion of Ritualism, which is spreading like a plague through the Church of England. In an address issued by this committee they direct attention to the fact that the day-schools are among the most powerful instruments for the diffusion of Ritualistic views, and that large grants of public money for instruction were put into the hands of persons who employed it in undermining the Protestant faith of the nation. And yet the noble lord brings in a bill in which he endeavours to shut out the Nonconformists, who, he admits, are true Protestants, from all share in the management of those endowed schools, which are to direct the education and to influence the character of the middle classes of this country, and to deliver them over into the hands of a clergy, a formidable proportion of whom he tells us are trying to subvert the principles of the Reformation. (Hear, hear.) In regard to these endowed schools, I thought there were certain principles which had been universally recognised and accepted. Such principles as these—that there is no good reason for assuming where the contrary is not distinctly specified, that the instruction to be given in them must be in accordance with the doctrines of the Church of England; that with certain well-understood and admitted exceptions, the restriction of trustees of endowed schools to members of the Church of England is unjust, unwise, and injurious; that to confine the selection of masters to persons in holy orders, or to the members of one denomination, is contrary to reason and justice and sound policy. (Hear, hear.) These were the principles recommended by the [commission of 1866, all of whom, I believe, with one solitary exception, that of my friend Mr. Edward Baines of Leeds, were members of the Church of England, and three of whom were clergymen of that Church. These were the principles embodied in the Act of 1869, and as we have the authority of the right hon. gentleman the member for Bradford for saying, unanimously adopted by the select committee of this House, to which that bill was referred. These were the principles that were carried through both Houses of Parliament without a division, and almost without discussion. (Hear, hear.) It is true that the noble lord has an explanation why they passed this House unchallenged. He says the Conservative party were so "dazed" and "stunned," and their nerves were in such a state of disorder by the defeat of 1868, that they were not capable of doing anything. This is rather a curious confession, to come from what claims to be the oldest and haughtiest portion of "the old and haughty race" of which the noble lord spoke. But surely the House of Lords, which had then, as it always has, an immense Conservative majority, was not dazed and stunned. And how was the Endowed Schools Bill of 1869 received there? With a perfect chorus of congratulation and eulogy. (Cheers.) I could quote passage after passage from speeches of noble lords and right rev. prelates to prove this. But I will restrict myself to two very brief citations. The Earl of Carnarvon said, "When you come to deal with the clauses there are a few points which I think require attention, but generally and in substance I heartily approve the measure." (Cheers.) There is one other passage which I commend to

the special attention of the noble lord. It gives the opinion of one whom he, I am quite sure, holds in respect and honour, as I believe all do who know the estimable nobleman whose words I am about to give. The Earl of Harrowby said "He must express his gratification at the manner in which the measure had been conducted through the House of Commons. He believed the Government had shown in the progress of the bill through that House that they were actuated solely by a desire to promote a great national object, irrespectively of all party or sectarian feeling. He was happy to be able to add that Parliament and the country might, in his opinion, place the strongest reliance in the ability and character of the commissioners to whom the supervision of the new system was to be intrusted." (Laughter and loud cheers.) Compare all this with the charge of "riding roughshod over the Church," which is now brought against the late Government and the Liberal party in the last Parliament. (Hear, hear.) And yet all the principles I have described as having received universal acceptance are now reversed and repealed by this measure. And why is this done? I really can hardly say. If we may interpret the feeling of the Government by the speech of the noble lord, it would seem that he and they had got scared by a certain terrible body of persons whom he again and again branded as "political Nonconformists." Nothing appears to me stranger or more unreasonable than the violence with which honourable gentlemen opposite resented and denounced political Nonconformists. So long as there is a political church in this country, there must be political Nonconformists, unless gentlemen opposite contend that all we, as Dissenters, have to do, is to attend to our religious duties, and leave our civil and political rights wholly uncared for. If such is the advice they give us, we say in reply, "We thank you for nothing." (A laugh.) Political Nonconformists! Are there no political Churchmen? (Loud cries of "Hear, hear.") What are the hon. gentlemen who line the opposite benches? Political Churchmen every one of them. (Laughter and cheers.) When I hear hon. gentlemen opposite lecturing us, as they are very fond of doing, for being political Nonconformists, I am a little reminded—I hope they will forgive me for saying so, for one cannot always control the laws of mental association—of the French proverb, "*Voilà le diable qui preche la morale*." (Laughter.) Why, their whole Church is political from the crown of its head to the sole of its foot. A Church whose Head is the temporal sovereign of this realm. Or I will humour the right hon. gentleman the member for the University of Oxford, by saying if you please the "Supreme Governor" of the Church. He tells us that that great theologian, Queen Elizabeth, objected to be called head of the Church, because Christ is the Head of the Church. Well, according to my reading of the New Testament, Christ is the Supreme Governor of His Church too. But call it Head or Supreme Governor, the highest authority is the political magistrate. And not only so, but the appointments of the primary pastors of this Church, through whom flows the apostolic succession, and all those mystic influences which Churchmen prize so highly, are all political appointments. (Hear, hear.) Surely, this House of Commons is a political assembly. And how have we been engaged for the last fortnight? Why, in patching and tinkering two rickety Church Establishments. (Laughter and applause.) And how did hon. gentlemen opposite come into this House? Did they not come riding on the cry, "our National Church and our national beverage?" (Great laughter.) Before hon. gentleman opposite, therefore, repeat with the scornful emphasis they are wont to use the cry about political Nonconformity, it will be well for them to give heed to the precept which speaks of beholding the mote in your brother's eye, and not considering the beam in your own eye. We are not the aggressors in this matter. I am sometimes told, "Why can't you leave the Church alone?" My answer is, the Church won't leave us alone. It meets us at every point; it crosses our path in every direction. We cannot engage in any work, religious, charitable, educational, social, or political, but we are thwarted, embarrassed, and worried by the exclusive pretensions of this dominant Church. (Cheers.) If I wanted any vindication for being a political Dissenter, I should find it in the bill now before the House. The speech of the noble lord was a challenge and a defiance. I do not accept the challenge; I do not retort the defiance; for that, in my opinion, is not the spirit in which our legislation should be conducted. But I will tell the noble lord, calmly and firmly, that I am not dismayed by the loud trumpet-blast he has sounded against the Nonconformists. The people of England do not like this reactionary policy. (Hear, hear.) It is not the Nonconformists only, but tens of thousands of liberal-minded Churchmen who will refuse to follow the Government in their attempt to transfer national property into the possession of a sect, and to consign the education of the people into the hands of a clergy whom they themselves declare are undermining the Protestant faith of the nation. (Cheers.)

THE CLERGY AND ENDOWED SCHOOLS.

"A Lay Schoolmaster" writes to the *Times* as follows:—"While the revolutionary character of the new Endowed Schools Bill is attracting so much notice, I should like to draw attention through the medium of the *Times*, to the systematic way in

which the Church party have managed to elude the existing law with reference to the election of head-masters. That law provides that no person shall be disqualified from holding the position of head-master by reason of his not being in holy orders—that is to say, that clergymen and laymen are to be on a footing of equality as regards eligibility. Now, what are the facts of the case? Why, simply that you can count on your fingers the number of laymen who have been elected to head-masterships since the passing of the Act. For my own part, among an unusually large acquaintance I only know three, and they are looked upon by their less fortunate brethren as isolated phenomena. Indeed, so hopeless for laymen is the prospect of obtaining head-masterships that the present bill, if carried, can add but little to their disabilities. The clerical party will, of course, object that there is nothing here contrary to fair play; that laymen start with an equal chance; that trustees have a perfect right, *ceteris paribus*, to prefer a clergyman; that public opinion is opposed to lay head-masters; and that our only redress lies in educating public opinion. If that were a true or complete statement of the case, I should certainly not ask leave to take up your valuable space with useless lamentations of the evil times on which we are fallen. But the fact is quite notorious that not only *ceteris paribus* the clergyman is always preferred, but that a layman, however superior his attainments, has no chance against the white tie. As for public opinion, it will require very strong evidence to make me believe that the people of England are so priest-ridden that they will not entrust their children to the care of men who are trying by their example to raise education into a profession of itself, and who have refused on various conscientious grounds the immense patronage, both direct and indirect, of the so-called Church of England. Doubtless, we laymen have a tough piece of work before us in breaking down the barrier of prejudice which in England always opposes change *quod* change. But it is not public opinion that we have mostly to contend with. The cause of the existing state of things is to be sought elsewhere; and it is to this cause to which I would call the attention of all whom it concerns. The influence of the clergy is too strong in all the governing bodies of our endowed schools; the victory is generally won without a struggle. But where there is opposition, then I must admit that the crafty tactics of a bishop or a vicar are always equal to the occasion. How cleverly the suspicions of Nonconformists and Liberals are lulled to rest may be judged from the actual appointments. No one suspects that the clerical party are working in their own interest. A due proportion of laymen are 'selected' from among the candidates; they are subjected to the farce of a personal interview with trustees, but invariably the result is the same and a clergyman is elected. I am not saying a word against the persons appointed; perhaps they are quite as competent to perform their duties as laymen, and perhaps not. It is the general fact which deserves to be noted. Nobody pretends that all the best men in the Universities take orders. I believe, in fact, that statistics show that both at Oxford and at Cambridge the men who take the highest honours do not go into the Church. Mr. Fawcett pointed out a remarkable illustration of this the other night, which your readers will doubtless remember. I could suggest a practical remedy for this evil, but it is not worth while taking up your space when the whole body of lay schoolmasters are already doomed to annihilation. I know many distinguished laymen who have long since thrown up in disgust a profession which offered them no career, and I begin to feel now how much wiser it would have been to follow their example. Four times have I been a 'selected candidate' in my brief career, and now I must renounce even that shadowy honour. A married man, with a rising family, I suddenly find myself extinguished in my profession, and what was before an up-hill and risky struggle has now become an impossibility. It is too late to enter a new profession, because *en attendant* I must live. There is nothing left for me but to become a backwoodsman, or to swallow my scruples and go into the Church. Knowing that my case is the case of hundreds of other more deserving men, I venture to hope that you will publish this letter."

MR. GORDON'S LIBERATION LECTURES.

The *Newcastle Chronicle* reports a series of visits by Mr. Gordon to Tyneside:—

"LOW WALKER.—On Thursday evening week, Mr. Gordon, of Darlington, delivered at a fairly-attended meeting in the Mechanics' Institute, Walker, a lecture on "Certain popular aspects of the Liberation question." The Rev. G. Douglas, United Presbyterian, presided, and, in commencing the proceedings, said that in his opinion the present was a very favourable time for discussing the connection between Church and State; for two important ecclesiastical measures were now before Parliament—the Bill for the Regulation of Public Worship, and that for Abolishing Patronage in the Church of Scotland. It appeared to him that the existing connection between Church and State must be wrong, both as regarded the Church and State—(cheers)—and it was a degrading thing for the Church of England to ask, as it did in the matter of the Public Worship Regulation Bill, an assembly composed of all shades of religious belief and unbelief to decide how its public worship should be regulated. (Cheers.) After disclaiming any

intention of saying hard things of members of the Church of England personally, the lecturer (Mr. Gordon) said that the Liberation question simply meant the disestablishment and disendowment of a State institution and an ecclesiastical organisation of which they were all constituent members whether they would or not. Not that the State in the form of a religious establishment could make men religious; but the demand was made by the English law, and everybody who did not comply with the demand was, according to the law, a religious outcast. He appealed to the common sense of the people whether it was right that the State, which existed by the will of the people, should establish as a national religion the religion of a portion of the people. The Established Church as it existed was simply an act of national hypocrisy. (Applause.) If they had the misfortune to live in some of the "sweet Auburns" where bishops had said that men like Mr. Arch should be thrown into a horse-pond, they would have known that the Church, where she could, was inclined to take advantage of all the powers which the law gave her. (Hear, hear.) He had infinitely more respect for an institution which stated freely what it intended rather than pretended under the plea of toleration to give to those without its fold all the freedom which they could expect. (Hear, hear.) The Church, as it existed, was emphatically contrary to common sense; and must be disastrous to the nation. In addition to being the Church of a portion of the community, and being called the Church of the nation, it was subsidised from the national resources. Much progress had been made of late years in the revision of the public departments, and the object of such revision was to make all departments of the State work for the good of the people as a whole, and not on behalf of class interests. He contended that the Church of England did not act for the good of the whole community, but, on the contrary, at the best, for only a section of the people. An Established Church, in his opinion, was in the highest degree calculated to introduce serious discord into our social life by causing a large number of the people to suffer under a sense of injustice, so causing them to be disposed not to give to the State the loyalty of which Churchmen boasted so much. Such loyalty was at best but a purchased loyalty. In none of our current literature, however, could he see so much virulent abuse of the Queen, as he could see in certain Church periodicals. If such views were promulgated in the popular organs, or at public meetings, the country would at once raise the hue-and-cry, and Parliament would be loth to listen to a member who associated with or supported such persons outside the House. The first principle of our common citizenship was that one man was as good as another before the law, and an Established Church struck entirely at the root of this; and by that system citizens who did not believe in the State form of belief had to suffer outlawry and insult, and to being marked off, as if they were ecclesiastical lepers. (Cheers.) This spirit still lurked amongst Churchmen, as was shown by a speech made by the son of the Duke of Northumberland in a recent session. The hon. member thanked God he had been born separate from Dissenters—a fact of which many Dissenters were as thankful as he—that his early childhood had been separate from Dissenters; and he hoped that at death he would be separate from them. These were the expressions of an English aristocrat in the discussion on the Burials Bill. (Shame.) A cordial vote of thanks was awarded to the lecturer, and the proceedings concluded with the customary compliment to the chairman."

WALLSEND.—Next evening Mr. Gordon lectured on "Disestablishment and Disendowment: a Definition and a Defence," in the schoolroom of the Methodist Free Church, Wallsend, so called from the termination, just about the very site on which the schoolroom stands, of the old Roman wall. Mr. Councillor Chorlton, of Newcastle, presided, and spoke very warmly of the Liberation Society's principles and operations. Lecturer and lecture well received, and local correspondent appointed. Hearty votes of thanks. A first visit, as the previous night, and loud demands for further education.

BLAYDON.—On the following (last) Tuesday evening a public meeting was held in the Odd-fellows' Hall, Blaydon, and there was a scene of great interest. Mr. G. Tomkins, of Newcastle, was called to the chair, and dissipated certain misconceptions of the work of the Liberationists, and was followed by the Rev. W. Tebb, of Binlston, and it was soon manifest that the "opposition" was present, and in some force. Mr. Gordon earnestly reviewed certain recent deliverances, more especially of the Prime Minister's, and cleared the ground for controversy, which at once took place, and was prolonged for some time, between the curate of Blaydon and himself. Another of several clergymen who were present then mounted the platform, but conducted himself in such a way that Mr. Gordon left him to himself, remarking only that the reverend gentleman had evidently not taken the right measure of the audience, nor of the subject, to the serious and worthy consideration of which he invited them to return, and briefly recapitulated the case. The audience seemed in great glee, especially when the curate announced—amidst the votes of thanks—that he should at once prepare himself upon the subject, and be ready enough for the next visit of the Liberationists. It was a capital meeting.

TYNE-DOCKS.—Here, also, on the night but one

after, there was a capital meeting in the Primitive Methodist schoolroom, Mr. G. Dixon in the chair. Mr. Gordon lectured on "The Liberation Society, what it wants, and what it does not want," and the audience heartily cheered his statements and conclusions, and subsequently pledged themselves, as one man, to aid the society's work in every way.

SHELLEY, NEAR HUDDERSFIELD.—Next evening, Mr. Gordon lectured in the New Connexion Schoolroom, in this enterprising Yorkshire village; Mr. Jackson, of the local school board, presiding, and speaking very effectively of the advance of Liberationist opinions. Mr. Gordon followed on "Liberationism essentially a working-man's question," and the large audience seemed deeply interested in the positions and illustrations of the lecturer, and warmly responded to his appeals. Mr. Andrews followed on some details of the work, and another first-rate Shelley meeting broke up. No opposition. Weather too hot, perhaps.

THE DISESTABLISHMENT PROGRAMME.—The London correspondent of the *Manchester Examiner* gives the following as an outline of the scheme for the forthcoming campaign of the Liberation Society:—"The whole of England, Scotland, and Wales will be covered with an elaborate network of local and district agencies, under the direction of a superintending agent, and the small towns, and even the larger villages, are to be systematically visited by the society's agents and lecturers. One permanent lecturer—Mr. Gordon—has been appointed, and the staff of occasional lecturers will be greatly increased. Scotland and Wales are to be separately dealt with, there being peculiarities in the case of each of these countries that require special treatment. Immediate and particular attention will be directed to Scotland, the society being of opinion that the introduction of the bill for the abolition of patronage has paved the way for a thoroughly effective disestablishment movement in that country. The society have in the press a number of new publications, which will shortly be issued, and will be quickly and extensively circulated by means of a large staff of volunteer tract distributors; but the extent to which this scheme will be carried out will partly depend on the success of the appeal for 20,000*l.* a-year to be specially devoted to this purpose, which was agreed upon at the conference. Since May several thousand pounds have been promised towards this fund, but the executive of the society have resolved on postponing any systematic effort to raise the amount until the autumn. The campaign will then be formally opened by a conference for the North of England, which is to be held at Manchester in the beginning of November."

IS THE CHURCH OF ENGLAND A PROTESTANT CHURCH?

In a letter to the *Echo* Dr. Littledale, the well-known Ritualist, makes the following assertions:—

1. There is no historical or theological ground for alleging that the Church of England has ever recognised the "right of private judgment" or that its "status is that of a Church of Protestants."

2. The "national endowments" never were "national," in any legal or intelligible sense at all, but are the aggregate of private endowments made by individuals at various times, and, of those, the only ones I know of that were "devoted upon the condition and footing of a Church of Protestants," are some half-dozen lectureships founded in the City of London during the brief Puritan supremacy.

3. The Ritualist clergy claim to represent (a) the moderate Reformers under Henry VIII. and Edward VI., such as Colet, Gardiner, Tunstall, &c.; (b) eight thousand five hundred out of the nine thousand clergy who conformed at Elizabeth's accession; (c) the dominant High-Church party which settled the last Prayer-book Act of Uniformity in 1662. They deny in its entirety the assertion that the English Church has ever consented to put herself on a Protestant basis at all.

Our contemporary asks if the writer is serious? "Will Dr. Littledale maintain that the 6th of the articles concerning 'the sufficiency of the Holy Scriptures for salvation' is not an expression of Protestant faith? As a correspondent points out, the words of the article agree with the pith of the protest made by the Diet at Spire, a document which gave rise to the term Protestant. And if the eminent doctor will not be convinced by this, will he allege that there is no historical ground for describing the Church of England as Protestant when his attention is called to the coronation oath, imposed by statute, which takes the form of the following question:—'Will you to the utmost of your powers maintain the laws of God, the true profession of the Gospel, and the Protestant reformed religion established by law?' Sir William Harcourt has produced other proofs of the Protestant character of the Church of England from the statute books. In one Act there is mention of the 'true Protestant religion professed and established in the Church of England.' Again, other statutes refer to the 'Protestant Episcopal Church,' the 'Protestant religion,' and 'the Protestant Government.' A word or two might be said about Dr. Littledale's second assertion that the endowments of the Church of England never were 'national' 'in any legal or intelligible sense.' We are sorry to hear this, because, if it be true, it might be difficult to prove that the Church is 'national' in any legal or intelligible sense. Dr. Littledale quotes a certain canon—the 30th of 1603—which does not justify his construction and inference. But we need not remind so distinguished a scholar that, if it did, the canon in question was

never confirmed in Parliament, and has no binding effect on the laity. The 'Ritualist clergy' may deny in its entirety the assertion that the English Church has ever consented to put herself on a Protestant basis at all. So much the worse for those who deny; history is decidedly against them."

The Rev. A. H. Stanton, curate of St. Alban's, Holborn, in preaching a sermon on the Public Worship Regulation Bill, at St. Ethelburga's, Bishopsgate-street, on Saturday, observed that the Ritualists were able to maintain their present position as Catholics in the Church of England, and would never yield an inch, whatever the State Church might do with them. The Prime Minister had declared that the Public Worship Bill was simply a measure for the purpose of putting down Ritualists. They were to be turned out for keeping to the letter of the Prayer-book, which was essentially a Ritualistic book; but the people would ask that, instead of one party only in the Church being prosecuted, the Prayer-book should be altered if wrong. It might be asked whether the Ritualists would be able to withstand the legislation brought in by the present governing political party, and the answer could be returned that they were. Mr. Stanton until lately did not like the name of Ritualist; but ever since the Prime Minister, for his own political reasons, had prostituted religion as he had done, and directly he had called Ritualism what he did, and had said that it was to be put down by legislative enactment, he (Mr. Stanton) was thankful that he was able to call himself by that title.

At St. Mary Magdalene's Church, Paddington, on Sunday, the Rev. Temple West was very animated in his denunciations of the Public Worship Bill. He alluded to Haman of old, who erected a gallows fifty cubits high for the destruction of the Jews, and was hanged on it himself; and not obscurely hinted that the measure by which Mr. Disraeli designed to put down Ritualism would prove the overthrow of his own power.

On Sunday a series of services of the highest Ritualistic type was held at St. James's Church, Hatcham, the occasion being what was described as the "Feast of the Patron Saint" of the church. It was further announced that the octave would be continued throughout the present week. There were six services on Sunday, the high celebration in the forenoon being of a more Ritualistic character than is to be witnessed even at churches as St. Alban's, Holborn. The Rev. A. Tooth, the celebrant, wore a richly-embroidered scarlet vestment, and incense was freely used at the altar almost from the commencement to the close of the ceremony. During the consecration prayer seven acolytes, wearing scarlet skull-caps, held lighted tapers before the altar, and at the moment of consecration the bells in the church tower chimed. The sermon was preached by the Rev. R. Linklater, of Kensington. The service closed with a procession of at least a hundred robed choristers, a large crucifix and six banners being displayed. In the evening there were "Solemn Vespers, with sermon." The Rev. A. H. Stanton, of St. Alban's, Holborn, preached. The Rev. Mr. Tooth, the incumbent, was again attired in richly-embroidered vestments, and during the chanting of the *Magnificat* a cloud of incense was sent up in front of the altar.

DR. PUSEY AND THE RITUALISTS.

Dr. Pusey writes a remarkable letter to the *Times* of Friday, explaining how powerless he has always been to restrain the excesses of the extreme men of his party, for want even of an archdeacon's dignity to give him the right to take a lead. "I had no office (such as an archdeacon's) which entitled me to interfere with others, or to mind any vineyard but my own. I could say nothing publicly, without assuming to be what I was not—the head of a party. When I could, I urged *usque ad nauseam* any I could influence not to make any changes without having first won the people." "Young men then thought themselves more advanced than the veterans of 1833. I, for my part, thought that Phaeton was driving the chariot of the Sun; but they had as much right to their opinion as I to mine, so they went their way, I held on mine." But, he adds, the Church Association has forced them into being a party—for that body attacked such truths as the eastward position of the celebrant, which himself (Dr. Pusey) and others hold to be primitive truth, and to have been taught as such by a long *catena* of English divines before them. They had thus been welded together to assert—(1) loyalty to the Church of England; (2) readiness to obey the law when it should be ascertained what is the law; (3) a consciousness of the greatness of the issue, the Sacramental doctrine of Holy Scripture and the primitive Church; (4) utter indifference to any temporal consequences which might ensue to any of us. The legislature was putting the cart before the horse in attempting to enforce a law not yet settled. But he and those who thought with him desired only a sound interpretation of the existing law, but no concessions.

"Senex Anglicanus" in reply to Dr. Pusey makes a curious statement:—

Three years ago Dr. Vogan published an elaborate work on "the true doctrine of the Eucharist." No unprejudiced person can read it without feeling that it is a very careful and searching investigation of the subject, conducted in an excellent spirit, with an earnest desire to do the fullest justice to the opinions which he controverts, and to treat those who hold them with the greatest possible respect. The appearance of

such a work, so temperate in its earnestness, so modest, so charitable, is, independently of the value of its conclusions, a very rare and refreshing phenomenon in our controversial theological literature. Dr. Vogan believes himself to have proved by an irresistible mass of evidence that the doctrine of the "Real Objective Presence" in the Eucharist taught by Dr. Pusey and his friends has no support either in Holy Scripture or in Catholic antiquity; that it is a novelty of very recent date, the product of this 19th century—the consequence of a strange oversight which the author has placed in the clearest light.

This book says "Senex Anglicanus" was received with contemptuous silence. Two years ago Dr. Vogan sent Dr. Pusey a copy of his book, but has never received a word of acknowledgment. Within the last three months he has applied to Dr. Pusey, both privately and publicly, in the hope of learning from him whether he had or had not correctly represented his doctrine of the "Real Presence," or, in Dr. Pusey's judgment, had fallen into any mistake in his interpretation of the words of institution. Dr. Pusey's first and last word in reply is that he "declines all controversy."

Considering that controversy has been the chief business of his life, it is not surprising that he should be a little tired of it. But a less happy juncture for declining it could hardly be imagined. No controversy, however, was proposed to him. He was only asked for information, highly important to the cause of truth, and which would not have cost him more time than his letter to you. The exceeding harshness of the whole proceedings, so difficult to reconcile either with charity or common courtesy, indicates that he has some strong motive for his silence. But most people will consider it as expressive of one of two things—either that he regards Dr. Vogan's work as beneath his notice, or that he feels it to be unanswerable. No one who has read it will believe the possibility of the first of these alternatives. The inference I may leave to the reader.

CONVOCAION AND RUBRICAL REVISION.

On this subject Canon Ryle sounds an alarm in the *Record*. He says:—"I think it is high time that all Churchmen should realise the extremely critical position in which our Church is placed at this moment by the recently renewed 'letter of business' and the reference of the rubrical revision to Convocation. Do your readers realise that it is extremely likely that Canterbury Convocation will report in favour of complete liberty as to the position of the celebrant in consecrating the elements at the Lord's Supper, and will recommend that any clergyman shall be allowed, if he likes, to consecrate the bread and wine with his back to the congregation? Do your readers realise that the whole of the vast question whether the Lord's Supper is a sacrament, as our Reformers held, or a sacrifice, as Papists hold, is intimately and closely bound up with this very matter of the clergyman's position, and that to give formal and legal sanction to English clergymen to consecrate the elements with their backs to the people is to sanction one of the leading errors of the Church of Rome? Do your readers realise that, if we hold our peace and say nothing, the House of Commons will naturally suppose that the report of Convocation is the voice of the Church of England, and that Churchmen really wish Parliament to legalise a return to one of the dogmas of Popery? Once for all I ask—Do your readers realise all this? If they do, I earnestly hope they will awake to a sense of our danger, and do their duty. Let a loud cry be raised throughout the country, that Convocation does not represent the Church of England, and that this great body of Churchmen protest against its reports being allowed any weight or authority in Parliament. The crisis is a very serious one. I have long tried to impress on my Evangelical brethren the immense importance of taking up the question of Convocation reform, and have warned them plainly that the favourite policy of letting things alone was unwise. But my labours have been in vain. And now see where we are! The rubrics are about to be revised in hot haste, in order that obedience to them may be enforced by the provisions of the 'Public Worship' Bill. But unhappily the revising body is an unreformed Convocation, which does not represent the Church of England, and does not possess the confidence of Churchmen! Can anything be worse?"

CHURCH AND STATE ON THE CONTINENT.

There has been a summary and wholesale suppression of Catholic Associations in Berlin. The Catholic Journeymen's Association, the St. Boniface Society, with all its branches, and the Pious Society, were provisionally closed yesterday by the president of police.

The Ultramontane organ, the *Germania*, has been officially authorised to state that the Prussian bishops, at their last meeting at Fulda, did not determine upon any pacific overtures to be made to the Berlin Government.

The orthodox Protestant party of Prussia, who strongly opposed the Civil Marriage Law, now seem disposed to waive their objections. Their organ at Berlin has come to the conclusion that it takes away nothing belonging to the Church, and that the State is entitled, if induced by weighty reasons, to require its own separate registration of the ceremony.

Korykowski, Canon of Gnesen, having for an offence against the Prussian Ecclesiastical Laws been ordered to quit the country, and having declined to do so voluntarily, has been conducted by a strong detachment of police to the Galician fron-

tier. He had an enthusiastic reception en route from the population of Prussian Poland, but no disturbance occurred. It is expected that Holstein will be selected as the residence of "interned" priests.

Monsignore Janizewski, the Suffragan Bishop of Posen, was arrested on Monday in order that he might undergo the term of fifteen months' imprisonment to which he has been sentenced. The place of his detention is not yet known.

The Bishop of Orleans has appointed an ecclesiastical commission for the purpose of the preliminary steps towards the canonisation of Joan of Arc.

The *Débats* says that a curious deputation waited upon the Pope the other day, to congratulate him on his attainment of his eighty-third year. The deputation consisted of eighty-three maidens, ranging from one year old to fourscore and three. The Pope, it is said, was much pleased with the interview.

The Earl of Dalhousie, by his will, leaves 20,000*l.* to the Free Church for the payment of stipends of 200*l.* a year each to the ministers of the four Free Churches on his estate.

"SECTARIAN EXCLUSIVENESS."—In our last number we copied a paragraph under this heading from a letter in the *Manchester Examiner*, relative to the alleged refusal to allow a person to take part in a cricket-match because he was a Dissenter. The captain of the St. Stephen's Cricket Club writes to the same paper declaring the statement to be "nothing but a wanton fabrication."

THE EXETER REREDOS CASE.—Before Sir R. Phillimore, in the Court of Arches, on Thursday, the hearing of the appeal against the judgment of Mr. Justice Keating, ordering the removal of the reredos in Exeter Cathedral, was commenced. Dr. Deane opened the case for the appellants, and Mr. W. Phillimore followed on the same side. The arguments closed on Saturday, and Sir R. Phillimore reserved judgment.

BISHOP WOODFORD ON THE SALE OF LIVINGS.—At the Ely Diocesan Conference the bishop (Dr. Woodford), speaking on the traffic in Church livings, said he looked upon the system of private patronage as a source of great strength to the Church as an Establishment, but that he considered the sale of livings as a detestable scandal, which had been a stumbling-block to Nonconformists, and in his own and every diocese had led to cases of flagrant evil.

GROWTH OF LITURGICAL SERVICE IN AMERICA.—This is apparent everywhere. Many congregations read the Scriptures alternately with the minister. Some read only the Psalms, morning and evening. The Unitarians have a Vesper service, which is a modification of the Episcopal order for Evening Prayer. Drs. Storrs and Biddington have a liturgical service of their own. Some of the oldest and most rigid Puritan churches are relaxing the forms of their fathers. The Old South Church, of Boston, is one of these. How far this will go is a question. The Universalists are adopting a ritual, and the introductory services are liturgical. The demand that the people shall take some part in public worship seems to be general.—*Examiner and Chronicle*.

THE IRISH MEMBERS AND THE ENDOWED SCHOOLS BILL.—The Irish Liberal members held a meeting on Thursday, at which it was agreed that Mr. Sullivan should move to insert the following in Clause 5:—"Provided always, that as to any ancient endowment for schools of any particular religious denomination, in the application of such endowment by the commissioners such proportion only of such ancient endowment shall be so applied as it may be satisfactorily shown to them the members of such religious denomination bear to the population of the district to which the endowment is applicable. Provided further, that where such proportion of an ancient endowment has been so applied, the remainder of such endowment shall be equally applied by the commissioners for the educational interests of all other denominations in the said district." Of course Clause 5 never came up.

THE IRISH CHURCH FUNDS.—In the House of Commons on Monday Sir John Gray called attention to the report of the Comptroller and Auditor-General upon the Act of the Commissioners of Church Temporalities in Ireland. The report, he contended, showed the most serious irregularities in the management and disposal of the Church fund, neglect of special duties, and disregard of the Act of Parliament, and, in short, such an insufficiency in keeping the accounts as to render it utterly impossible to certify to their accuracy. He concluded by moving that in the opinion of the House careful attention should be paid to the matter. The Chancellor of the Exchequer admitted that in the report there were certain matters which seemed to challenge further investigation. It would be impossible to carry out the discussion of this question in the whole House, and he recommended the hon. member to move that it be referred to the Standing Committee on Public Accounts.

A HIGH-CHURCH VICAR.—The vicar of Buckingham has been the subject of a remarkable correspondence in the local newspaper. He declined, or "hesitated" to allow one of his parishioners to stand as godmother at the baptism of an infant on the ground that she had been guilty of schism by attending the service at the Congregational Chapel. Appeal was made to the Bishop of Oxford, who decided—"The hesitation of the clergy in this case arose, I am convinced, simply

from a conscientious anxiety to do right. I am not less convinced that they were mistaken." And then the bishop argues that "schismatics are not to be admitted to the communion." The following conversation is said to have passed between the vicar, the Rev. Mr. Norris, and his parishioner:—"Do you know, Mr. Norris, that if I thought fit to bring my child to you I could compel you to baptize her?" "I do; but, if you did, the service would be of no effect." "Then you mean to say, Mr. Norris, that if I compelled you to baptize my child, and Miss Humfrey stood godmother, you could make the ceremony of no effect?" "That is what I mean."

A YORKSHIRE LIVING.—At the Mart, Tokenhouse-yard, London, on Tuesday, Mr. Eilvert exposed for public sale the perpetual advowson and next presentation to the rectory of Hinderwell-cum-Roseby, North Riding of Yorkshire, and within a few miles of Whitby. Income derived from tithe-rent charge and a valuable glebe was stated at upwards of 600*l.* a year, with a house. The duty was light, and the rector had no occasion for a curate; age of the present incumbent, 53. In offering this property the auctioneer said in the present state of the law it was perfectly certain that the Government would soon step in and take possession, and he knew as a fact that already valuations of benefices were being taken on behalf of the Government. When they were completed, owners of ecclesiastical property would probably find themselves in the position of the lucky man who first heard that the Government were about to take over the telegraphs. Notwithstanding this encouraging assurance, no one seemed inclined to buy, and the auctioneer suggested 1,000*l.*, little more than a year and a-half's purchase, but not a single bid was made, and the property was withdrawn.

INTOLERANCE AT BOURNEMOUTH.—The Baptists have begun operating in this watering-place. The *Freeman* says:—"As there is no building as yet, the Rev. H. C. Leonard opened his house for Sunday evening worship on July 5, issuing cards of invitation to neighbours as well as to friends of the movement, and about sixty availed themselves of the opportunity. Two days later a letter was received from the ground-landlord's solicitor giving formal notice that the lease of the ground had been forfeited by the use to which the house had been put, and adding "that the past would be overlooked if the grievance were not repeated." The grievance was repeated on the following Sunday with an increased attendance. In the interval legal advice had been obtained, and also the objection had been withdrawn. In the district of Boscombe the only settled ministry is that of the extreme Ritualism. The priests of the Church openly proclaim themselves mediators between God and man; the host is elevated and the confessional flourishes. The bulwark of Protestantism being thus represented in the locality, it can readily be understood that the Baptist testimony would be more needed than welcome in some quarters."

DEAN STANLEY ON THE CHRISTIAN THEORY OF SACRIFICE.—In his sermon at Westminster Abbey on Sunday afternoon, Dean Stanley, according to the *Record*, showed how, under the palmists and prophets, the old system of the sacrifice of animals had given place to the purer system of the raising of the heart to God in prayer and thanksgiving, of the devotion of man to the good of his brethren, and of his complete self-dedication to God's service. Drawing his hearers on to Christian times the dean showed how the apostles in their writings caught up and spiritualised the expressions formerly used in reference to the old sacrifices and applied them to the Christian service, which is required of all who give themselves to God. Approaching the more difficult subject of the service of the Lord's Supper, the dean declared his conviction that the only sacrificial idea which is recognised in the Prayer-book of the Reformed Church is that of praise and thanksgiving, while he spoke of the offering of alms as representing the Christian duty of self-devotion for the good of others just as the whole service breathes the spirit of dedication to the service of God. Any other idea of sacrifice he utterly denied, and spoke strongly against the theory that the minister is a sacrificing priest, affirming that each Christian following his Master's example offers himself to God.

BISHOP VAUGHAN ON RITUALISM.—Preaching on Thursday at the reopening of a Roman Catholic chapel at Scarborough, the Roman Catholic Bishop of Salford, Dr. Vaughan, spoke of the Ritualists as Roman Catholics in all but their acknowledgment of the supremacy of Peter. Save this doctrine all the doctrines which were held by the Roman Catholics were preached and held by this school of the Anglican Church, and it was no longer necessary that the Roman Catholics should enter into controversy upon the subject of the mass or of the real presence, or of the sacramental power of confession, or even of the invocation of saints, or the doctrine of purgatory. All these doctrines had been found to be the doctrines of the Church from the beginning, and in opposition to the rulers of the Anglican establishment they were held and maintained yet. These people were not Catholics, however, because they were not of Peter. There was yet this doctrine of the supremacy of Peter, which they had to search into. He confessed that for those who were thus struggling outside the Church in sincerity and an earnest desire to know the truth in its fulness he was filled with the deepest sympathy. He knew a great many of them, and they had to struggle with early prejudices and present surroundings, and these acted on their minds and

disposed them rather to stand where they were than make further advances. And if they applied to this one question as to the others on which they had thought their private judgment, and looked into it humbly, consulting the fathers, they would come to submit to the doctrine, and then they would find they had nothing else to learn. They must pray for these men that they might be brought to see the truth.

THE WESLEYANS AND THE ENDOWED SCHOOLS BILL.—The Wesleyans of to-day have still to insist on their rights, as the petition presented to the House of Commons last Monday in their name shows. As a body it is not easy to drive them into a line of political agitation, but the present Government was equal to the task. The Endowed Schools Bill was no sooner published than their leaders saw in it an attack upon their rights and privileges, as well as upon those of all Nonconformists. President Perks and his advisers did not hesitate for an instant, but at once placed the defence of those rights on the common ground of Nonconformity. In the petition of the Committee of Exigency presented by Mr. Alderman McArthur they assert distinctly that "they regard the foundations which were created before the Toleration Act as having been of a national character, and as such they hold that they ought not to be administered in the interests of any particular Church, sect, or denomination." The battle is now for the moment over, the attack on the national character of the endowed schools so lately enfranchised has temporarily failed; but this principle to which the President of the Conference has set his hand remains as fruitful as it is true, and will be heard of again. Happily the Wesleyans did not stand alone in this contention, and they are not likely to misconceive the lesson both of the attack and the deliverance. Mr. Disraeli has the credit of understanding the strength of religious bodies in England, whether churches, schools, or parties, better than most people. Thirty years ago in "Coningsby," he made Tadpole and Taper reckon up the Wesleyans as a powerful political force, and permits Lord Fitz-Booby to admit having heard that they are "really a very respectable body," and by no means to be confounded with the mass of Dissenters. "When we come in, something should be done for the Wesleyans, eh Rigby?" The Wesleyans know what has been done for them in the interval since this was written, and who have done it. At the present time members of their body sit in the highest municipal seats of our towns and cities, and fill them with honour, while their most promising young men, who are destined to confer credit on the Connexion, attain distinction in the national Universities. This is the work of the Liberal party, and it has been done on Liberal principles, not huckstering favours, but claiming the removal of all disabilities hitherto laid upon Englishmen on account of differences of religion. The Conservatives, it may be admitted, have not had the same opportunities of testifying their disposition, but having at length arrived at power, they brought in the Endowed Schools Bill, the character of which the Wesleyans have not been slow to discover. The measure is the reply of Mr. Rigby's successor to Lord Fitz-Booby's long unanswered question.—*Daily News*.

Religious and Denominational News.

THE WESLEYAN CONFERENCE.

Notwithstanding that Cornwall is the great stronghold of Wesleyan Methodism, the Conference—the supreme Ecclesiastical authority in the Wesleyan body—holds its session in the county this year for the second time only, the first visit having been in 1862, soon after access was made feasible by railway. Camborne, a mining town of some 7,000 inhabitants, has been chosen for this year's session, and the business of the Conference proper commences to-morrow; but several of the leading ministers of the connection have already arrived, and some committees have been at work. About 600 ministers are expected to be present; and as Camborne can only accommodate about 120, the remainder will be distributed about the county, Penzance, Redruth, Hayle, Truro, and St. Austell receiving the majority of them. Public opinion has fixed upon Dr. Punshon as the future president, and there is, so far as can be ascertained at present, no likelihood of any opposition being raised to his election. Some subjects of special interest will come before the Conference, and of these none is likely to lead to keener discussion than that of lay representation in Conference. The advocates for the admission of laymen will be fortified by memorials from various quarterly and district meetings. The education question will come up in various phases. Some remarkable statistics have been adduced to show the strength of Wesleyanism in Camborne and the district. Taking the population of the circuit at 15,000 to 16,000, the Wesleyans have 4,000 children in their Sunday-schools; and in the town of Camborne, out of a population of 7,000 they have 1,000 Sunday-school children.

The committees of review commenced their sittings on Friday. The Kingswood and Woodhouse-grove Schools Committee assembled at half-past nine.

On Friday afternoon the meeting of the Education Committee of Review was held. The following are some of the statistics of the day and Sunday-schools:—"The number of the day-schools under local committees is 886, an increase of 8; not under

local committees, 20, a decrease of 14; scholars, 178,717, an increase of 7,345; average attendance, 115,332, an increase of 4,348. The amount of children's pence during the year was 71,743*l.*, being an increase of 6,282*l.*; the amount of Government annual grants to Wesleyan schools in 1873-4 was 66,518*l.*, being an increase on the previous year of 5,257*l.*; subscriptions, &c., 22,452*l.*; increase, 1,587*l.* Total income, 160,713*l.*; increase, 13,126*l.* The amount of salaries, including payments to assistants, pupil teachers, &c., was 103,941*l.*; increase, 5,344*l.*; other expenses, 60,303*l.*; increase, 7,817*l.*; total cost, 164,244*l.*; increase, 13,161*l.* Thirteen new inspected schools were opened during the year in new buildings, and 30 were commenced in existing buildings. Thirty-nine outfit grants to 45 departments were paid, amounting to 1,423*l.* The number of certificated teachers employed in Wesleyan schools on the 31st of December, 1873, was 927. The number of pupil teachers and candidates returned in March last was 1,950, being an increase on the corresponding period of the previous year of 76. The annual examination of pupil teachers in religious knowledge was held in accordance with the decision of the Conference (see Minutes, 1870, p. 185). 1,829 pupil teachers and candidates sat for examination. The report of the Board of Examiners was presented to the General Education Committee in April last, and an abstract has since been published. The number of Sunday-schools is 5,787; increase, 98. Teachers and officers, 110,023; increase, 1,677. Ditto in society or on trial, 82,325; increase, 1,654. Scholars, 688,986; increase, 22,220. Ditto in society or on trial, 45,709; increase, 3,653. In select classes, 21,913; decrease, 155. Young persons in Bible classes conducted by ministers and others, 26,062; increase, 4,257. Number of libraries, 2,364; increase, 63. Volumes, 615,864; increase, 24,447. Readers, 105,057; increase, 3,480. Schools in which catechism is used, 4,602; increase, 48. Schools where children are regularly taken to chapel, 5,021; increase, 71. Annual cost, 44,848*l.*"

The following resolutions were adopted by the committee:—"1. That this meeting hears with much satisfaction of the continued prosperity and extension of Methodist day and Sunday-schools and of the Children's Home. While the meeting highly values the general and specific services which are rendered by the foregoing institutions, and by the Sheffield and Taunton Colleges, it is of opinion that, in order to meet existing wants, and duly to complete the educational arrangements of Methodism, it is not only desirable to provide for such higher education as is contemplated by the Cambridge scheme, in harmony with the resolutions of the last conference, but also to promote the establishment in various parts of the country of Methodist middle-class schools, so organised as to furnish suitable instruction by the best methods and on moderate terms. This meeting is gratified to find that the proposal to establish a Connexional Sunday-school Union, which was sanctioned by the last conference, has received the hearty approval of the connexion generally, as expressed in the financial district meetings, and in the special meeting of ministers and laymen convened by the president in April to consider the scheme. The meeting trusts that the arrangements for giving effect to the scheme will prove satisfactory, and that it will be brought into operation during the ensuing year. 3. That while this meeting is thankful for the increase in the income of the Education Fund as reported, and is glad to find that a considerable balance has been available for the reduction of debt, it regards the present amount of debt as a serious burden, and strongly recommends its speedy liquidation. To effect this, and also to enable the committee occasionally to render aid to specially necessitous day-schools, and to meet the additional charges consequent on the formation of the Connexional Sunday-school Union, the meeting considers that a further augmentation of the fund should be forthwith secured."

On the subject of establishing middle-class Wesleyan schools a great deal of interest was evinced, and it was generally acknowledged that the time had arrived when the Wesleyans should begin to take up the matter practically.

The Committee of Review for the Theological Colleges met on Saturday morning. There was a good attendance and the following important resolution was adopted:—"That with a view to the continued and increased efficiency of this department of Methodism, and having regard to the demands of the church for a duly qualified and competent ministry, this committee commends to the serious attention of the conference the various matters referred to in the minutes of the general committee—viz., the importance of providing an institution training for all the candidates for our ministry, the expediency of extending the term of residence, the desirability of some preparatory instruction of those candidates who may require it, the modification of the course of study, and the sufficiency of the tutorial staff."

The Committee for the Promotion of a High-class Wesleyan school at Cambridge met on Saturday afternoon. Nearly the whole of the money for the purchase of the site has been raised and the institution is likely to be established. The Rev. W. Moulton, D.D., one of the revisionists in the New Testament Company, is not unlikely to be the principal of the proposed establishment at Cambridge.

The Wesleyan Conference resumed its sittings on Monday. The Committee of Review on Chapel Matters reported the receipt of a legacy of 20,000*l.*

from the late Mr. Fernley. The proposed outlay shows a net increase of 20,423. Most of the 139 proposed new chapels are for places where no Wesleyan Methodist chapels at present exist. It was subsequently stated that there are in Wesleyan Methodist chapels one million and a quarter sittings, half of which are free. Dr. Osborne, in moving the adoption of the report, expressed hope that the preaching of the nineteenth century would be like that of the eighteenth, and that the pulpit would not be crippled by architectural fancies. He was thankful for the display of true Protestant feeling which had been manifested during the past month. During a discussion on the report of the Committee on Extension of Methodism, the Rev. W. Arthur spoke strongly against the attempt to introduce Romanising and Ritualising tendencies into the Church of England, contending that Nonconformists had a perfect right to see that good morality and sound doctrine were taught in the National Church. A further discussion took place in reference to the allowances made to the ministers, it being stated that there are 575 married ministers whose allowances are under 150*l.* a-year. All the circuits advocate an increase.

The Rev. Edward Hayward has resigned the pastorate of the churches at Alford and Welton, Lincolnshire.

WEYMOUTH.—A striking instance of what may be accomplished by voluntary effort has been furnished at Weymouth. At this fashionable resort on Thursday the Bishop of Salisbury consecrated the new edifice of Christ Church, which has cost about 7,000*l.*, nearly the whole of which has been raised by voluntary contributions.

EALING.—The Rev. Arnold Thomas, M.A., of Cambridge and London, son of the Rev. David Thomas, of Bristol, has recently been inducted as pastor of the Congregational Church, Ealing, Middlesex. Among those who took part in the service were the father of the minister, and the Revs. Professor Newth, Professor Godwin, S. Martin, Joshua Harrison, and Dr. Stoughton.

WEAK CHURCHES IN AMERICA.—There are unmistakable signs that the policy of uniting feeble churches in small places is growing more and more in favour, and that, one of these days, we shall see fewer parishes struggling side by side for existence which would have a vigorous growth were they rolled into one. The Ohio Congregational Conference, at its recent session, happily adopted a resolution on this point, recommending its home missionary society to co-operate with the societies of other denominations in consolidating weak churches when practicable. The Huron Presbytery has unanimously taken similar action, and other Church bodies seem ready to do the same.—*Christian Union*.

THE SOCIETY OF FRIENDS.—Three members of the Society of Friends—Messrs. William Peck, of London, Joseph John Dymond, of Bradford, and Alfred Wright, of Hull—are about to leave England on a religious mission to Australia. They will go as representatives of the English Society of Friends. Their principal object will be to promote the friendly adjustment of points of doctrine upon which their Australian brethren are at variance, but as was the case with James Backhouse, G. W. Walker, Stephen Grellet, and others of their predecessors in the same path of travel, they will probably interest themselves in various social and moral questions of interest to the community generally.

LISTER-HILLS CONGREGATIONAL SCHOOLS, BRADFORD.—The memorial stone of a new school in connection with the Congregational Chapel, Lister-hills, Bradford, was laid on Saturday afternoon by Mrs. Nathan Drake. The entire scheme includes an addition to the chapel, so that accommodation may be provided for 1,000 sittings instead of 500 or 600, as at present. The cost of carrying this out will be about 5,000*l.*, towards which Mr. Drake has generously contributed 1,000*l.* After the customary ceremony of laying the stone had been performed, an address on Congregational principles was delivered by the Rev. W. Thomas, of Leeds; and the Revs. Dr. Campbell and Dr. Russell, of Bradford, also spoke. Tea was provided in the schoolroom, after which a meeting was held, when addresses were delivered by the Revs. D. R. Cowan, F. Hall, and J. Bruce, Mr. E. Thomas, Mr. J. Northrop, and other gentlemen.

EDINBURGH.—Mr. G. M. Bullock, of the Western College, Plymouth, having been appointed to Benares, was ordained in Augustine Church, Edinburgh, on Monday, the 13th inst. The Rev. Dr. Lindsay Alexander presided. The introductory services were conducted by the Rev. M. Simpson; the Rev. D. Hutton, from Benares, described the field of labour; Mr. Bullock made a statement of his views of Divine truth, and his desire to be engaged in the ministry abroad, which proved satisfactory; the designation prayer was offered by the Rev. Dr. Alexander; the Rev. Dr. Murray Mitchell, secretary for the Foreign Missions of the Free Church of Scotland, gave an appropriate and impressive charge; and the Rev. Dr. Andrew Thomson, moderator of the United Presbyterian Church, addressed the people, earnestly enforcing the claims of missions on all the churches. The Rev. G. D. Cullen, M.A., also took part in the service. The concluding prayer was offered by the Rev. G. S. Ingram, one of the London directors of the London Missionary Society.

HALIFAX.—On Sunday week the anniversary services were held in connection with the Stannary Congregational Church, Halifax, when special sermons were preached by the Rev. George Thomp-

son, the minister. A meeting of the church and congregation was held on Wednesday night, when reports of a very encouraging character of the progress and operations of the various organisations of the church and Sunday-school, from their formation, six years ago, to the present time, were given by Messrs. B. G. Smith, C. Wilson, T. S. Scarborough, and J. M. Bowman. The church, which numbered 43 members in July, 1868, now has 335 in full communion. The number of scholars in the Sunday-school is 568; and the Band of Hope, which numbers 1,900 members, had sold during the six years 100,000 periodicals, and gratuitously distributed over 64,000 copies of the *Monthly Visitor*. Resolutions were passed that the church should raise 400*l.* to meet certain liabilities incurred for alterations to the roof, new harmonium, and other items of expense. A total of 6,000*l.* has been raised since the commencement of the church, for school, land, and the maintenance of public worship.

KAPUNDA, SOUTH AUSTRALIA.—On Good Friday an interesting meeting was held in connection with the Congregational Church in this town, to take leave of the Rev. Morgan Williams, B.A., the highly-esteemed minister, who in resigning this charge is actuated only by the necessity for rest and change. Mr. Williams is the son of an eminent Welsh Congregational minister, and commenced his preparatory studies for his sacred work under the late Dr. Davies, of Carmarthen College, and afterwards pursued and finished them under the late Dr. Pye-Smith, long the distinguished theological professor of Homerton College. His career as a student was highly honourable, and his first settlement in the ministry was at Fordingbridge, Hampshire, where he fulfilled a successful ministry of eleven years. But in 1861 he entered the service of the Colonial Missionary Society, and became pastor of the Congregational church, Kapunda. Here he laboured with large acceptance and usefulness for thirteen years, and at the valedictory meetings which preceded his departure the most gratifying testimonies were borne by the members of his flock, his neighbouring ministerial brethren, and other gentlemen, to the excellency of his character and the efficiency of his labours both in his own church and in the neighbourhood. These testimonies were sustained by several handsome testimonials.

READING.—On Sunday week the Rev. J. F. Stevenson, LL.B., who has been for the last twelve years minister of the Trinity Congregational Chapel, Queen's-road, Reading, preached his farewell sermon previous to his departure for Montreal. The chapel was densely crowded with a most attentive congregation. Mr. Stevenson selected for his text Deut. xxxi. 8. "And the Lord, He it is that doth go before thee; He will be with thee, He will not fail thee, neither forsake thee; fear not, neither be dismayed." On Friday, at a social meeting held at the Trinity Congregational Chapel, a silver tea and coffee service, of the value of fifty guineas, was presented to Mr. Stevenson. The service is manufactured in the beaded Richmond pattern, and is very elegant. One of the articles bears the following inscription:—"Presented to the Rev. J. F. Stevenson, B.A., LL.B., by his friends at Trinity Congregational Church, Reading, England, in token of their affection and esteem, on the termination of a twelve years' ministry. July, 1874." In the afternoon a meeting was held in the Council Chamber, when Alderman Palmer presided, and was supported by a number of ministers and laymen of the town, including Sir Peter and Lady Spokes, and Aldermen Exall and Darter, Mr. W. F. Poulton, &c. The chairman read letters of apology for non-attendance and expressing regret at the removal of the Rev. J. F. Stevenson from Reading, from the Rev. A. P. Purey-Cust, vicar of St. Mary's; the Rev. J. H. Jenkinson, and Mr. H. B. Blandy. Mr. Palmer then said that it afforded him much pleasure to make the presentation to Mr. Stevenson, who had so ably discharged the duties of his station and whom they all regretted to lose. The present consisted of 100 guineas in a purse, with a card containing a list of the names of all the subscribers. The Rev. J. F. Stevenson, in accepting the testimonial, said that his heart was extremely full of strong and deep gratitude for what had been done, and that he spoke under a sense of unworthiness of favours so great and distinguished, and which was not less than actually painful. He also expressed his thanks to the clergy of the town, and to gentlemen of other professions. A vote of thanks to the chairman was passed, on the motion of Mr. Wilson, seconded by Mr. West, and supported by the Rev. C. D. Du Port, each of whom highly eulogised Mr. Stevenson, and bore testimony to his valuable services in Reading, and deeply regretted his removal from the town. Testimonials have also been presented to Mr. and Mrs. Stevenson from the children and teachers of the Sunday-school, from the members of the Bible-classes, from the Dorcas society, from the children of the Band of Hope, and others.

NEW PRESBYTERIAN CHURCH FOR ST. MARY-LEBONE.—On Monday the Lord Mayor laid the memorial-stone of the new Presbyterian Church which is to be erected in Upper George-street, Marylebone, in the presence of a numerous assemblage. Amongst those present were Lord Ebury, the Lord Advocate, M.P., Mr. Samuel Morley, M.P., the Hon. A. Kinnaird, M.P., Mr. J. C. Stevenson, M.P., Mr. Corry, M.P., Dr. Fraser (pastor), and many members of the Presbytery of London. Shortly after four o'clock, the Lord Mayor, who was accompanied by the Lady

Mayoress, ascended the platform, the secretary (Mr. Stevenson) meanwhile announcing that the congregation had been formed in 1843, and that the church which was about to be enlarged and remodelled, had its foundation laid on June 28, 1845, by the Marquis of Breadalbane. Dr. Fraser was at the present moment pastor of the church, there being 900 communicants and nine elders in the congregation. The architects were Messrs. Tarring and Son, of Basinghall-street, and the builders Messrs. Jackson and Shaw. His lordship, having duly laid the stone, was then presented with a silver trowel as a mark of respect from the congregation, after which he addressed a few words to those assembled. He said he hoped that the good work that was just being entered upon would improve the peace which existed within the walls of the old building, and produce those good results which the best wishers of the work had so much at heart. The old church could not accommodate the increasing numbers of the congregation, but he trusted that the new erection, which would hold 1,600, would be found sufficient for their present wants. They must not relax their efforts, but strive to do their utmost for the good work that was before them. The meeting was also addressed by Lord Ebury, the Lord Advocate, the Hon. A. Kinnaird, Mr. Hugh Matheson, the Rev. Mr. Freemantle, the Rev. Mr. MacGregor, Mr. Stevenson, M.P., and Mr. Morley, M.P. The latter gentleman, in the course of his observations, said that although he was neither a Presbyterian nor a Free Churchman, yet he was present as being a thorough believer in Free Churches. His object in appearing before them was to express his desire for their continued prosperity. He thanked God for the power which their minister, Dr. Fraser, exhibited in the preaching of the simple truth. He was thankful also at the prospect of the establishment of a stronger Church than they had had hitherto at the spot on which they were assembled. The Lord Mayor had told them what was their duty towards their church, but he wished to tell them their duty towards London as a church. One-third of the populace did not go to church on a Sabbath-day, which was a very deplorable state of things. At the sight of such a fact denominationalism faded away, and he believed their endeavour should be first to make men and women Christians, then, if they could, afterwards Presbyterians. They might depend upon it if Presbyterianism was their object, it was the fly which would spoil the ointment—they would have no success. He had not a word to say against Presbyterianism, except that the Independents would be all the better if they had a little more of it. His earnest appeal to them was to value the power they might be able to exercise as a Church not upon their fellow-members, but upon the people amongst whom they lived. The proceedings were brought to a close with the passing of a vote of thanks to the Lord Mayor.

Correspondence.

THE NATIONAL LABOURERS' UNION.

To the Editor of the Nonconformist.

SIR,—A letter on this subject, from Mr. Arthur Clayden, in a recent number of the *Nonconformist*, contains the following sentence:—

"A little while ago a combination of coalowners, and coal merchants, and probably railway proprietors, doubled the price of coals. Forthwith the country rang with denunciations of the unionist colliers, and it was not until the torch of truth had revealed the facts of the case, that we discovered that for each half-a-crown of the rise that the tolling miner pocketed, his rich master got three or four."

This, Sir, is a startling fiction. Now, what are the actual facts? There was no such combination. The high price of coal was occasioned—not by high wages, be it observed; the advance of wages, say forty per cent., did not, of itself, add more than two shillings per ton to the cost of production—but entirely by an extraordinary demand and an inadequate supply. The blow aimed, by the Unionists, at the savage beast capital, whose jaw-bones were to be broken, missed its mark, and fell heavily upon the unfortunate consumer. Capitalists, and employers, were able to protect themselves by exorbitant prices, to the injury of the general community, and they did so, whether wisely for their own permanent interests or not is a doubtful question, but this would have been impossible if there had been an adequate supply of coal. "The torch of truth" has revealed the fact that although there was no falling off in the out-put, and the supply kept pace with previous years, it did not nearly meet the requirements of the increased consumption.

The unions ordered that colliers should work only eight hours in twenty-four, and in every district the idle days were like Pharaoh's lean kine devouring the fat and well-favoured.

The deficiency of supply was not great, probably not one-tenth, but it was sufficient to cause a panic in the coal trade. There was a rush and a scramble for coal, and if coal owners and coal merchants had offered to sell their coals by tender to the highest bidder, they would have obtained fabulous prices—far exceeding any they have actually realised. All this is fairly chargeable, not to high wages, but to the unwise re-

striction of productive, and profitable, and well-remunerated labour.

For some time to come there will doubtless be a general depression and collapse, and in this emergency the working men will find that their unions are utterly powerless for effectual relief. Their leaders have been giving us a new edition of the old story, "Going too far; a Tale for all Ages," and proving once more that "overdoing is undoing."

Yours obediently,
THOS. NICHOLSON.

Forest of Dean, July 14, 1874.

THE ENDOWED SCHOOLS ACTS AMENDMENT BILL, AND KING EDWARD'S SCHOOL, BIRMINGHAM.

To the Editor of the Nonconformist.

SIR,—During the recent debate on the Endowed Schools Acts Amendment Bill, probably no school was referred to so frequently as that of Edward VI. in this town. It was argued by the opponents of the bill that under Clause 4 this great school would become a purely denominational seminary; that not only would Church of England teaching be compulsory, the master of necessity be in holy orders, and the governing body composed exclusively of Churchmen, but that the exhibitions of the school would be open only to the children of Churchmen. This view of the bill was contested by its supporters, but it was upheld by the authority of Dr. Playfair, Mr. Fawcett, and the *Times*. Believing their view to be correct, I beg to call your attention to the following facts, furnishing as they seem to me illustrations as remarkable, as at the present time they are apposite, of the injustice which the promoters of the bill contemplated. During the past year the head boys of our grammar-school have been the sons of Mr. R. W. Dale and Mr. Charles Vince, gentlemen who need no introduction to your readers. I find in the newspaper reports of the proceedings at speech-day last Friday these young gentlemen accredited with the following honours:—

GOVERNOR'S COMPOSITION PRIZES.—Classical School: Latin verse, Dale; Greek prose, Vince; English essay, Vince (acc. Dale); English verse, Dale; Greek verse, Vince.

BISHOP LEE'S PRIZE.—Vince.

MR. CHANCE'S PRIZE.—Classical School: Dale.

CANON LIGHTFOOT'S PRIZE.—Thucydides, Dale (acc. Vince).

CLASSICAL SCHOOL.—First Class: Classics, Dale and Vince, *sq.*; Composition, Vince; First and Second Classes: French, Dale.

Classical Scholarship at Christ's College, Cambridge, 70*l.* per annum, C. A. Vince.

On the same day it is reported that, "the following gentlemen, being the highest in the examination, were elected foundation exhibitors—Mr. Charles Anthony Vince and Mr. Alfred W. W. Dale."

But these honours obtain an additional lustre when we read that:—

"In presenting the prizes, and addressing Mr. Vince, the head-master, the Rev. Albert Varly, said: I am sorry that you are about to leave us. You have been foremost, with Mr. Dale, in encouraging a manly tone among the pupils. I hardly know where to look for anyone who will adequately tread in your footsteps. I am quite sure the influence which you and Mr. Dale have exerted upon the school has been of a character that you will always remember with pride, and that we shall always remember with gratitude. (Applause.)"

It is upon such men as these that the Government proposes to inflict disabilities because of their Nonconformity.

I am, yours respectfully,
F. SCHNADHORST.

Mr. Henry Solly will publish, next month, "Gerald, and his Friend the Doctor: a Record of Certain Young Men's Lives." Lord Lyttelton is writing an introduction to the book.

"THE BOOK OF THE BUNYAN FESTIVAL" is the title of a work that is being prepared for publication by the Rev. W. H. Wylie. In addition to the addresses delivered by Dean Stanley, Earl Cowper, and the other orators of the occasion, the volume will contain an historical essay and notes, in which new light is thrown upon various points in the career of Bunyan. The supposition that the Bunyans were gipsies is shown to be groundless; the hamlet of Harrowden, in the parish of Cardington, is put forward in the place of Elstow as being, perhaps, the place of John Bunyan's birth; and reasons are advanced for believing that, as a soldier, Bunyan fought in the ranks of the Parliamentary, and not of the Royalist army. Facts are cited which throw doubt on the supposition that Bishop Barlow ever befriended the tinker-preacher, and tend to prove that it was not he who procured Bunyan's release from gaol. The familiar story of Bunyan's going abroad when he was a prisoner, and coming back of his own accord in time to save the gaoler and himself, is shown to be somewhat dubious. It is certainly remarkable that a precisely similar story is told by John Gratton, a Quaker, of himself, while no such incident is related by Bunyan. Gratton was confined in Derby gaol in 1683. Mr. Wylie gives, among some new anecdotes, the following: The minister of the old meeting at Bedford, in which the tinker preached, was lately, on a Scotch tour, introduced to a Highlander in Glenlyon as "the successor of Bunyan." The Celt surveyed the young English preacher from top to toe, and said, "Kh, mon, but you'll find it hard work to fill his shoes."

Imperial Parliament.

ENDOWED SCHOOLS BILL.

The House of Commons on Wednesday went into committee on the Endowed Schools Acts Amendment Bill, and on the question that the preamble be postponed,

Mr. FAWCETT moved that the chairman report progress. Defending himself by anticipation against the charge of resorting to factious opposition, he justified the motion by the confused and unintelligible character of the bill, as shown by the varied interpretations put on it, and insisted that the bill should be withdrawn and re-cast. No answer was given to the motion from the Treasury bench, and, on a division being taken, it was negatived by 82 to 62.

On Clause 1, which abolishes the Endowed Schools Commission and transfers its duties to the Charity Commissioners, Mr. A. BROWN moved an amendment prolonging the existence of the Endowed Schools Commission for five years. In support of this proposal Mr. Brown entered at length into the history of the commission and its acts, contending that it had carried out the Act faithfully and to great advantage, and that the Charity Commissioners were not fitted for the work. Lord SANDON, in reply, remarked that the question had already been amply discussed, and urged the committee to come to a decision at once. The committee, however, continued to discuss the amendment during the day, and it had not been disposed of when the House adjourned. On the one side Sir William Harcourt, Mr. Melly, Mr. Whitwell, Mr. Kay Shuttleworth, Mr. Sullivan, Mr. Dixon, and Sir H. Johnstone supported the amendment; and on the other Mr. Ritchie, Mr. Goldney, Mr. Whalley, Mr. Hardcastle, and Mr. Locke maintained that the commission, by its dealings with the endowments of the country, had made itself unpopular, so that its extinction had become necessary.

Speaking of Lord Sardon's speech, Sir W. HAR-COURT said:—

In common with many others, he had heard the speech of the noble lord on the second reading with very deep regret. The noble lord said that he lost his nerves in the last Parliament; but he (Sir W. Harcourt) very much preferred the tone of the noble lord in the last Parliament to his tone in the present one. There was a story of a man who was very friendly with a former Prince of Wales, but on indifferent terms with the Sovereign, and who, when he was reproached with his inconsistency, replied that he preferred the lion before his claws were grown. With regard to the noble lord their experience of him was certainly less pleasant now that he was in power than it had been before. He had spoken of the Protestant Dissenters of England as belligerents whose interests it was his business to attack.

VISCOUNT SANDON: I spoke of political Nonconformists.

Sir W. HAR-COURT asked whether the noble lord himself was a political Churchman, and whether his speech the other night was the speech of a political or non-political Churchman? That speech squared very ill with the solemn warning of the Prime Minister the other day, that great events were before us, and that we ought to rally to the broad platform of the Reformation. Was the present attack on the Protestant Dissenters part of the plan for rallying to the broad platform of the Reformation? The language of the noble lord seemed to show how subtle was the character of sectarian venom; for it was strange that it should have infected even his amiable and gentle character with the rancour with which his speech seemed to be filled. It was in that speech, rather than in the attempts which had been made to explain it, that they ought to read the true objects and motives of the present bill.

Mr. NEVILLE-GRENVILLE would readily have entrusted the execution of the provisions of the bill to the old commission if it were continued; but it was his impression that members of the Liberal party had themselves found fault, not only with the manner in which the commissioners had dealt with endowed schools, but with the *personnel* of the commission and their religious opinions. In fact, he believed that more offence had been given by the commissioners to Nonconformists than to Churchmen.

Mr. McCULLAGH TORRENS maintained that notice to quit had been given to the commissioners last year, and that the Government was responsible for it by having acquiesced in the Lords' amendments.

Mr. SULLIVAN failed to see in the scheme of the Government anything but a proposal for doing wrong to many denominations for the aggrandisement of one. He could not see any sufficient reason for concluding that this was a struggle between denominationalism and secularism, and he concluded that the real object of this bill was to supersede the Endowed Schools Commission because hon. members on the other side, like a party in the French Assembly, had persuaded themselves that there should be a policy of combat. They saw the Church Establishment menaced: they thought it wise policy to prepare for the coming conflict, and they accordingly sallied forth into a zone which was made neutral ground by a treaty three or four years ago.

The Manchester Grammar School having been brought somewhat prominently forward in the discussion, we may note particularly the points brought forward by Mr. Hardcastle, one of its trustees. Evidently, he said, there had been some little anxiety on the part of the Nonconformist trustees as to the effect of this bill upon them; but that anxiety appeared to have been suggested rather by political interests than by denominational alarm. (Hear, hear.) In proof of that he might mention that one of those gentlemen was stated to have said at a public meeting at the Westminster Palace Hotel, that he hoped this bill might pass in its most objectionable form. (Hear, hear.) The right hon. member for Greenwich roused himself to the highest pitch of eloquence in describing the trustees of the Manchester Grammar School, one-half of them Nonconformists and the other half Churchmen, to whose liberality the school was so much indebted. But in one respect the right hon. gentleman was incorrect. The right hon. gentleman stated, towards the end of his speech, that a large amount of money recently subscribed, mainly by the board of trustees themselves, was subscribed under the protection of the Act of 1869. [He quoted the passage.] Now, the fact was the money was subscribed in the main prior to 1869. (Hear, hear.)

Mr. FORSTER criticised the speeches of the supporters of the bill during the debate, contending that no valid reason had been given for the ungracious dismissal of the commission; and, speaking from his own experience of the commissioners, he assured the Education Department that it would be impossible to replace their administrative ability and experience.

The right hon. gentleman continued speaking amid frequent manifestations of impatience until half-past five o'clock, when Mr. MUNDELLA moved that the Chairman report progress.

Mr. GLADSTONE said he was extremely sorry that the course of this debate should be interrupted—(loud cries of "Oh, oh," from the Ministerialists)—but he was still more sorry because the Government had entirely declined to discuss the merits and conduct of the commission upon this occasion, especially after the statement of his right hon. friend the member for Bradford. ("Oh, oh," and "Hear, hear.") He should therefore vote for reporting progress.

Mr. GREENE admitted that he had in times past joined in a factious opposition—(Opposition cheers)—but he had never known the front bench to take part in that proceeding. (Ministerial cheers.) He had risen to inform the committee that there were no turnips this year—(laughter)—and consequently the shooting season would not commence till about the month of October, and he was prepared to sit there—(cheers)—as long as any hon. member opposite was willing to remain, in order to get this bill through. (Renewed cheers, and loud cries of "Divide.")

After this, Sir H. JAMES attempted to speak, but was unable to obtain a hearing. During the confusion Mr. MUNDELLA rose to a point of order, and, as well as could be understood amid the clamours for a division, asked whether any member connected with the Ministry was warranted in skulking behind the chair, and there lending his voice and aid to the noise and confusion which prevailed. Mr. RAIKES said that, however reprehensible might be the practice to which Mr. Mundella referred, the language in which he described it was equally to be condemned. Sir H. JAMES, amid shouts for a division, which were renewed on his again rising, contended that no factious opposition was offered to the bill, and that the occupants of the front Opposition bench at the time of the passing of the Ballot Bill openly proclaimed their intention to support motions for adjournment until it should be too late to send the bill to the other House of Parliament. Sir G. JENKINSON reminded members opposite that their opposition only tended to render impossible the passing of the Worship Regulation Bill, a measure which met with approval from both sides of the House. Mr. DILLWYN attributed the whole of the present excitement to the conduct of the Government in bringing in so important a measure in the last days of July, and attempting to force it through the House by means of a tyrannical majority. The subject should be fully debated, if they had to remain there till October. Mr. M. LLOYD suggested that the Worship Regulation Bill should be proceeded with in preference to this measure. Mr. MELLY continued the argument amid cries for a division such as those with which the speeches of his predecessor had been received until a quarter to six, when by the rules of the House, the Chairman left the chair. The House resumed, and the further progress of the bill was postponed.

ECCLIESIASTICAL APPOINTMENTS IN INDIA.

On Thursday, Mr. HOLT asked whether Her Majesty's Government had yet decided upon the general principle by which ecclesiastical appointments in India were to be regulated. Lord G. HAMILTON: No question of principle in connection with ecclesiastical appointments in India has been raised. The Government of India had under consideration the principle which in future should regulate the expenditure incurred on behalf of ecclesiastical establishments in India, and they directed certain inquiries to be made in order to obtain additional information upon this point. In the last despatch we received last year we were informed that the inquiry was still incomplete.

PRINCE LEOPOLD'S ANNUITY.

In committee of the whole House the Queen's message relating to the establishment of Prince Leopold was taken into consideration, and Mr.

DISRAELI moved that the sum of 15,000*l.* a-year be granted to Her Majesty to be settled on his royal highness from the date of his coming of age. From his delicate state of health, Mr. Disraeli said, the prince had not chosen a profession like his brothers, but he was a student of no common order, and in the cultivation of science and art he had a career open to him of usefulness to the country not inferior to that of his illustrious father.

Mr. GLADSTONE, in seconding the motion, also spoke in terms of warm appreciation of the high intelligence and refined cultivation of the Prince, and of his capacity to follow in the steps of his father. He recommended the proposal as moderate in amount, and pointed out that this mode of providing for the junior branches of the royal family was best calculated to preserve the authority of the sovereign and the control of Parliament. Under these circumstances, he hoped that the grace of the vote would be doubled by its unanimity.

Mr. P. A. TAYLOR, in a few temperately-spoken sentences, entered his solemn protest against the vote. On the last occasion when a similar request was made by the Crown, Mr. Taylor had, he said, divided the House, and, though only a handful of members followed him into the lobby, they carried with them the weight of constituencies numbering in the aggregate three million persons. He should not trouble the House with dividing now, content with offering the protest of himself and his friends.

The resolution was carried *nem dis*.

A similar resolution was moved in the Upper House by the Duke of RICHMOND, seconded by Earl GRANVILLE, and carried.

ENDOWED SCHOOLS BILL.

The House then again resolved itself into committee, this time on the Endowed Schools Act Amendment Bill. On the Chairman taking his seat, Mr. GLADSTONE presented himself at the table with a telegram in his hand, and asked leave to make a personal statement. It referred to a remark made on Wednesday by Mr. Hardcastle in contradiction of Mr. Gladstone's allegation that a sum of 50,000*l.* had, since the passing of the Act of 1869, been subscribed by Nonconformists and Churchmen on account of the Manchester Grammar School. That contradiction had, as Mr. Gladstone observed, "created much emotion of a favourable kind on the other side"; but the right hon. gentleman had made inquiries and was assured that his statement was correct, with the exception of the circumstance that a sum of only 10,000*l.* had been subscribed before the passing of the Act, and 40,000*l.* after. On the more general question, the right hon. gentleman justified his support of the motion to report progress at the close of Wednesday's sitting, insisting that it was not factious inasmuch as the committee had a right to expect a reply from the Government to the arguments which had been advanced in favour of the amendment. Examining the reasons which had been given for the extinction of the commission, he maintained that the commissioners were to be dismissed, not because they had done wrong, but because they had made themselves unpopular, and that they had earned this unpopularity, not by their conduct in regard to the Church and Nonconformity, but because of the reforms they had introduced in the secular managements of these institutions. He dilated also on the injustice done to the commissioners in not giving them a fair trial, and argued that there was no authority for transferring their duties to the Charity Commissioners.

After a few words from Mr. GREENE in justification of an assertion made the previous day that the front Opposition bench had lent itself to a factious opposition,

Mr. HARDY said it was his intention to reply on Wednesday, had not Mr. Forster spoken so nearly to the hour of adjournment. With regard to the commissioners, he showed, by reference to the report of last year's committee and the evidence given before it, that they had made themselves unpopular by interfering with and dispossessing governing bodies which had done their duty, merely to carry out the principle of election. By their published opinions, by their opinions expressed before the committee, and by their acts they had excited suspicion and alarm all over the country, and had made trustees reluctant to act with them.

Mr. FORSTER and Mr. GREENE made some observations relating to the scene of Wednesday. Mr. GOLDSMITH supported the clause, agreeing with Mr. Disraeli that the Commissioners had failed to get on with the Trustees in consequence of their want of the *suaviter in modo*. Mr. HARDCASTLE gave some further and somewhat vague explanations relative to the Manchester School. He believed the Manchester Grammar School would not be influenced by the Bill now before the House, and if the right hon. gentleman would only use his legitimate influence with the party which he led, so as to allow the committee to reach Clause 4, he (Mr. Hardcastle) believed he should be able to show that that was the case. (Hear.)

Mr. FAWCETT, Mr. PLAYFAIR, and Mr. OSBORNE MORGAN having spoken, amid increasing tokens of impatience, the Chairman was about to put the question when Mr. FAWCETT rose again, and announced that he had "several questions" to put to the Government, adding that if answers were not forthcoming he should move to report progress. Mr. DISRAELI said:—

It appears to me the hon. member for Hackney misconceives the genius of Parliamentary debate. Our habit is to have discussions and adjourned discussions;

and during these discussions we avail ourselves of every opportunity of eliciting the opinions of those who oppose us. But it has not yet been a feature of Parliamentary debate that, when the discussion is closed, and a division is about to take place, either the Government or the Opposition should be catechised. I need scarcely remind the hon. member of that inconvenient rubric which has been referred to recently in our debates in which a catechism is insisted upon after the second lesson. (Cheers and laughter.) I am satisfied that neither side of the House will sanction the introduction of this new Parliamentary rubric; and, therefore, I trust that the division will now be taken. (Cheers.)

In further discussion, Mr. MUNDELLA suggested that the difficulty might be met by amalgamating the present Commissioners with the Charity Commissioners. The question that progress be reported was put to the chair, and was met by an angry shout of "No!" from the Conservative side, responding to the few cries of "Aye!" from the few members sitting near Mr. Fawcett. The motion was not pressed, and the committee was allowed to divide on the original question—to wit, whether Clause 1 should be amended in the direction of continuing the powers of the Endowed Schools Commissioners for a period of five years, with the following result:—

Ayes	...	...	...	...	218
Noes	...	...	...	...	133
Majority against the amendment					—85

[The Liberals who voted against Mr. Brown's amendment were the Lord Mayor of Dublin, Mr. Julian Goldsmid, Sir J. C. Lawrence, Mr. Locke, Right Hon. W. N. Massey, Mr. Muntz, Mr. Ripley, Dr. Ward, and Mr. Whalley. The minority included many Irish members, and was composed exclusively of Liberals.]

Clauses 1, 2, and 3 were agreed to, and on Clause 4, which relates to the construction of "express terms" and "original instrument,"

Mr. BROWN moved to omit from the evidences of the founder's intention the provision that the children shall attend at the religious worship of any denomination.

Lord SANDON opposed this particular amendment, but announced that the Government would accept Mr. Walpole's amendment to omit the provision that the regulations of a school shall be approved by any person holding office in any particular Church; also Sir John Kennaway's amendment that one-third of the governing bodies may be Nonconformists.

A long and highly technical discussion of the clause and the amendment followed, in which the most conflicting interpretations were put upon the terms of the clause, and many complaints were made of its unintelligibility, and also of the injustice it was assumed it would inflict upon the Nonconformists, who, as Mr. FORSTER insisted, were the heirs of the Reformation as much as the Church of England. After this discussion had gone on for some time, Mr. HERMON rose on the Conservative side, and urged the Government to withdraw the clause. Nobody seemed to be able to understand it, it would confer no real advantage on the Church, and, even if it did, after its victory in regard to the commission the Government could afford to be generous. Mr. C. LEWIS, Mr. M. STEWART, and Mr. RUSSELL GURNEY, all Conservative members, also joined in this pressure.

Mr. B. HORN trusted the noble lord who had charge of the bill would not listen to the appeal that had just been made to him. (Hear, hear.) The clause on which the committee was now engaged was the substance of this bill. He admitted that the clause might be improved, but he contended that a clear definition should be given with regard to the carrying out of a founder's intention. The question as to the intention of the founder was a question of right, of law, of history, and evidence. The object of the hon. member for Swansea seemed to be to apply to secularism funds which had been bequeathed for the purpose of promoting religion and education. A conscience clause would enable a Nonconformist child to partake of the advantages of these institutions. If the Government gave way on this clause they would cause discontent among many of their warmest supporters (derisive cheers from the Opposition) and all over the country.

Mr. MORLEY appealed to the Government to save the House from the humiliating position in which they were placed by this clause. To him it was clear as daylight that an attempt was being made, although the object was not avowed, to rescue certain schools to the Church of England which could not be fairly said to belong to it. The effect would be to raise a conflict in every parish. Ninety-nine out of every hundred workmen's clubs would become scenes of agitation on the subject. After a little delay, it would be easy to settle a fair and honourable arrangement which would meet the views of all but extreme parties.

Mr. TALBOT said that hon. gentlemen opposite did not like the idea that the Church of England should be the gainer by that change of the law, but he would remind Nonconformists that they could not leave that Church and at the same time enjoy all the advantages of belonging to it; they could not eat their cake and have it too. Having gone out of the Church for conscience' sake, they now wanted to be precisely on the same footing in all respects as its members, and they would not even allow her clergy to teach her own doctrines to her own children.

Mr. FORSTER urged the Prime Minister to give some answer to the various appeals made to him, but a division was called for on the amendment, when Mr. LEWIS interposed with a motion to report

progress. Upon this Mr. DISRAELI said that, considering the hour (midnight) and the circumstances of the case, it was a very reasonable motion, and the committee was accordingly adjourned until next day.

The Registration of Births and Deaths Bill was passed through committee, and several other bills were forwarded a stage.

The House adjourned at twenty-five minutes to three o'clock.

BUSINESS OF THE SESSION—ENDOWED SCHOOLS BILL.

At the morning sitting on Friday Mr. DISRAELI made a statement as to the business of the session, and the course which the Government recommends with regard to the various measures before Parliament. In the first place, the Land Bills are to be dropped—a fate which he had for some time foreseen for them, and, owing to the delay in the preparation of the new rules, it will be impossible to prosecute the Judicature Act Amendment Bills further this session. The rules are completely finished and are now before Her Majesty, but considering that they make arrangements which must last for our generation, Mr. Disraeli thought it was not well that they should be considered by an excited and exhausted House. Assuming that these bills were postponed, the House might complete the rest of the business before it so that Parliament might be prorogued on August 8. On Monday supply would be taken for the last time, and Tuesday he proposed to offer to Mr. Russell Gurney for the Public Worship Regulation Bill. Approaching next the Endowed Schools Bill, Mr. Disraeli touched on the impediments the Government had to contend with owing to the late period of the session and the protracted opposition, arising from an entire misconception of the objects of the bill. This he attributed to the mode of expression which had recently stolen into our legislation, and which required the presence of adepts and experts at every stage to explain it. (Laughter.) He had himself given many perplexed moments to its study without being able to master it. But the policy of the Government in proposing the extinction of the commission having been sanctioned by the House in a manner which entirely justified that policy, and no prospect being apparent of obtaining anything like a satisfactory settlement of the other clauses at this period of the session, they would be dropped for the year, and the Government would postpone until next year those amendments in the law which they believed to be desirable and necessary. (Cheers.)

Mr. GLADSTONE was loudly cheered by the Liberal members when he rose. The cheers were renewed when the right hon. gentleman, referring to the Premier's confession of incapacity to understand the bill, observed that it would have been well if the discovery had been made a little earlier. But it did not come too late to relieve the Opposition from the charge of factious obstruction which had been brought against them. He hoped that they should not hear anything more of the pledge to reintroduce the rejected clauses next year, a pledge which, he plainly hinted, had been dictated by Ministerial exigencies and by the necessity of keeping things smooth in the Cabinet. The right hon. gentleman had hitherto been speaking quietly, and with unusual deliberation; but when he came to sum up the results of the debate, and found that the legislation of the country was to be the same, whilst those who had faithfully carried it out were to be the sole victims of the reaction, his voice deepened to tones of passionate scorn, which found an echo in the cheers of the Opposition. The statement made by Lord Sandon, in introducing the bill was important:—

The upshot of the whole was, as far as we were able to understand it, that the Dissenters of this country were to be divided into two classes—the one to be designated our Nonconformist brethren, and the other to be relegated to a very different category as political Nonconformists. And with these political Nonconformists, according to the declaration of the noble lord, war is to be carried on by Her Majesty's Government. As far as I understand the position of parties in this country, most of those who belong to the Church of England are of opinion on conscientious grounds that the connection between Church and State ought to be maintained, and most of those who belong to Nonconformist bodies hold an equally conscientious opinion that the connection between Church and State ought to be dissolved. ("No, no.") I am not aware that the cries of "No, no" to my statement have proceeded from Nonconformists—(Hear, hear)—and with regard to those gentlemen who themselves are of an opposite opinion, I am vain enough to say for myself that I believe I am acquainted with the opinions and feelings of the Nonconformists rather better than they are. But as regards this declaration of war with what are called political Nonconformists—that is to say, with the main body of Nonconformists—I venture to express the hope—nay, I will even venture to express the confidence—that we shall not in any future session hear any more of the objectionable clauses.

What the Government called its "policy" resolved itself into this, that the commissioners were to be the sole victims of the ill feeling that had been created. This recalled to his mind the superstitions of the ancients:—

When a great host invaded an enemy's country and experienced reverses, the practice was to erect an altar and to put the knife to the throat of the victim:

"Sanguine placatis ventos et virgine comas,
Cum primum Iliacas Danaï venistis ad oras;
Sanguine querendi reditus, animaque litandum
Argolica."

The Commissioners of Endowed Schools are, on this occasion those who have been called upon to submit to the

sacrificial knife; and these three gentlemen—most innocent in the opinion of some who have spoken, and most meritorious and patriotic public officers—are to give up their official existence as an atonement and reconciliation for others, and the great mass of the Non-conformist interest throughout the country are, I rejoice to say, to enjoy an absolute immunity from danger, the only price that is paid for it being the official life of Lord Lyttelton and his colleagues. The policy of Her Majesty's Government with regard to the endowed schools of the country has received this most striking, this most triumphant attestation—that three gentlemen who, as the noble lord says, are our friends, are to be displaced from their office in order that three gentlemen who are his friends may be put into office—(Hear, hear)—in order to prosecute with faint hopes and weakened forces the difficult duties imposed on them by the country. (Loud cheers.)

A lively but desultory conversation followed the speeches of the two leaders. MR. BERESFORD HOPE called special attention to the promise with which MR. DISRAELI had concluded, and declared emphatically that its fulfilment would be claimed next year, for he saw no gain from a general election, which merely transferred from one side to the other a set of men who passed measures which they had grown hoarse in denouncing. A cardinal principle of safe and sound legislation on this subject was, that where there had been fixity of religious teaching it ought not to be interfered with. By all means, let a conscience clause be conceded; but behind that there remained the recognition by the State of the fixity of the religious teaching. Speaking in the name of many persons outside the House, he claimed the fulfilment of the promise of the Government to reintroduce the dropped clauses next year; for if they did not keep that promise, they would be throwing aside the principles which had brought them to that side of the House, and be adopting a policy of shifting expediency. (Hear, hear.)

MR. CHILDERS contrasted the Queen's Speech and the measures which would actually be passed to show how lamentably the performance had fallen short of the promise.

First of all, there was to be a bill, or rather a series of bills, connected with the transfer of land in England and dealing with real property. These measures had been abandoned. (Hear, hear.) Next there was promised a rearrangement of the system of judicature, which, having been effected for England last session, was to be extended to Ireland. Well, that measure had also been abandoned. Their proposed Judicature Bill for Scotland had been abandoned. The fourth measure promised in the speech from the throne was the appointment of a royal commission to deal with questions affecting the relations between master and servant, and the House was informed that the appointment of that commission would be followed by legislation during the present session. That legislation had not been abandoned simply because it had not been proposed. ("Hear, hear," and a laugh.) Next, a bill was promised on the subject of friendly and provident societies; but that bill had been abandoned. Lastly, there was promised a bill dealing with the acts relating to the sale of intoxicating liquors. If hon. members remembered the statements made by the Home Secretary in his opening speech, and compared them with what the bill had ended in, they would be able to judge for themselves how much had been done in the way of the laws relating to the sale of intoxicating liquors. Out of the six measures promised in Her Majesty's Speech, five had been abandoned and the sixth had been passed in a very small degree. It was true that in the course of the session the Government introduced a new measure not referred to in the speech, and the House had just learnt from the right hon. gentleman how much was left of that. Of the seven bills introduced hardly anything was left, and the legislation of the year resulted in half an hour more every day for drinking in London, and the dismissal of three officers who were appointed by the late Government and the appointment of three other officers by the present Government. ("Hear, hear," and laughter.)

LORD J. MANNERS reminded the House that the Government had also introduced an important measure for the abolition of Church patronage in Scotland, and had given much time to the Public Worship Regulation Bill. MR. FORSTER remarked that the bills referred to by the noble lord had only occupied four nights of the session. He trusted the new commissioners whom the Government proposed to appoint would be named before the report of the bill was taken. (Hear, hear.) MR. C. LEWIS hoped that the Prime Minister would not feel that the hon. member for Cambridge University expressed the opinion of that side of the House when he desired to pin him down to the reproduction of the 4th, 5th, and 6th clauses of the Endowed Schools Acts Amendment Act next session. Many Conservatives felt it a great strain on their party loyalty to be called on to vote for these clauses, and were not prepared to join in the initiation of a new sectarian agitation. MR. TALBOT regretted that the Prime Minister should have been unable to understand certain clauses in the Endowed Schools Acts Amendment Bill. If that were so, he thought he might have found some one near to explain them. He wished the House to know that the hon. member for Cambridge did not stand alone in his desire that those clauses should be brought again before the House, and he hoped the Government would not back out of a policy so truly Conservative. SIR J. LUBBOCK said there were many members on the Opposition side of the House who shared in the hope of the member for Cambridge that the clauses now rejected by the House would be reintroduced. ("Hear, hear," and laughter from the Opposition.) The inevitable result would be to apply to our endowed schools the principles already applied to the Universities, and to sweep away once and for all the restrictions imposed by the Act of 1869. MR. FORSTER did not at all understand the Prime Minister to pledge himself to the

reintroduction of the clauses which had been so much objected to in the Endowed Schools Acts Amendment Bill. LORD H. SCOTT said he never in his life more regretted a vote than that he had given to discharge the late Endowed Schools Commissioners, since the policy on which they had acted was to remain unchanged.

ENDOWED SCHOOLS ACTS AMENDMENT BILL.

The House then went into committee on this bill. MR. J. GOLDSMID thanked the Prime Minister for having acceded to his suggestion and withdrawn the objectionable clauses. In future bills he hoped the official draughtsmen would draw up clauses in a way that might be intelligible even to the Prime Minister of England. Clauses 4, 5, 6, 7, and 8 were negatived. Clause 9 was agreed to, as were also Clauses 10, 11, 12, and 13. Upon a new clause being proposed by Mr. EARP relating to local governing bodies, Viscount SANDON said it would be the earnest wish of the education department to enlist local interest in the administration of this good work. MR. FORSTER was glad to hear such a declaration, for it was only by the help of local influence that the new commissioners would be able to perform the onerous duties now confided to them. SIR T. ACLAND was inclined to anticipate the best results from the statements of the noble lord. It was in the power of the department to render most important aid to the new commissioners by exciting local interest in their work. MR. EARP hoped that the local bodies in the large towns would not be overlooked. Viscount SANDON said he was too closely connected with a great town to be unmindful of the interests of large urban communities. The clause was then withdrawn, and the schedule, with some consequential amendments, was agreed to.

CHURCH PATRONAGE (SCOTLAND) BILL.

On the order of the day for going into committee on this bill,

MR. JENKINS rose to move a resolution. He said there were a number of members on the Opposition side of the House who desired an opportunity of expressing a protest against the passing of this bill. He felt it was so bad that it could not be worse, and therefore could not take any part in the efforts to amend it in committee. His motion was different from that of the right hon. member for Montrose (MR. BAXTER); that was one for delay, but this asserted a principle which ought to be asserted; that called for inquiry, but this was irrespective of inquiry. His motion was—

That, in the opinion of this House, it is not expedient, in abolishing the existing rights of patronage in Scotland, to ignore the other Presbyterian bodies, and to legislate for the exclusive benefit of the Established Church.

The hon. member held that the perils of disestablishment were greatly increased by such a measure as the present. The Prime Minister had expressed a hope that the disestablishment of no other Church but that of Ireland would be recorded in the epitaph of the right hon. member for Greenwich, but if right rev. prelates and Her Majesty's Government went on as they were doing there would soon be no Establishment left in the United Kingdom to disestablish. Almost every Free Churchman in Scotland had been converted by the present bill into an advocate of disestablishment. The arguments in support of the measure were, he contended, based upon fictions. Having quoted a passage from "Lothair," in which the author—one of the most brilliant of modern novelists and most able and practical of modern statesmen—put into the mouth of a cardinal a description of the position of ecclesiastical parties in Scotland, the hon. member remarked that if the right hon. gentleman at the head of Her Majesty's Government had once been great in political fictions, he had now become great in fictitious politics. He maintained there had never been a greater fiction than the account the right hon. gentleman gave the other day of the relations between the Established Church and the Free Church in Scotland. Although one of the grounds on which this bill was proposed to Parliament was that it would lead to a reconciliation of the different forms of Presbyterianism in Scotland, there was no hope that it would promote a union between the Established Church and the other Presbyterian Churches of Scotland. (Hear.) There was no justification for the attempt which had been made to draw a distinction between patronage in Scotland and patronage in England. The right hon. gentleman the member for Greenwich and the noble duke who introduced this measure in the other House were directly at variance with reference to an Establishment. The right hon. gentleman thought that an Establishment should be an universal comprehension of opinions and doctrines. The noble lord, on the contrary, said that if the Established Church were made as comprehensive as that he would go in for disestablishment. Two perplexed Churches had come to the House asking it to patch and amend them, and the House felt itself incompetent to do what was asked.

MR. J. BARCLAY, in supporting the amendment, said the question the House had to consider was what were the relations between the different religious bodies in Scotland and what would be the effect of this bill on the public mind. The clergy of the Free Church had had thirty years' practice of voluntarism; the controversy which had been going on throughout the nation all that time had carried the public mind far beyond the question of

patronage, and the real question of the day was not abolition of patronage, but the disestablishment and disendowment of the Church of Scotland. Nothing more surprised him than to call this measure a measure of conciliation. A reunion of the various Churches was impossible on any basis but that of voluntarism. The introduction of this bill was part of a contract for securing to the Conservative party the support of the Church of Scotland at the last election. That it was not a popular measure was proved by the fact that although, as he understood, hon. members have been privately dealt with, none of them had ventured to refer to the subject in their published addresses. The agitation in its favour was mainly supported by the clergy, some of whom had been the strongest upholders of patronage in 1843. Remarking that the bill ignored the whole of the sacrifices which the seceded Churches had made for a principle which was now declared to be right, he asked how these bodies could be expected to submit to treatment so ungenerous and unjust. He was convinced that, so far from reconciling parties, the bill would provoke a religious animosity which nothing but the disestablishment and disendowment of the Church would allay. Its avowed object was to entice within the pale of the Establishment the members of other churches which possessed the same faith and were equally pure and Christian, and this with the mistaken notion that it would strengthen a political party in the State. No doubt the principle of abolishing patronage was sound, but it presupposed the duty of the congregations paying and maintaining their own ministers. The bill proposed to confer the right without imposing the duty, in which case the right became a privilege. He must oppose this bill in the interest both of the nation and of the Church. It would be much better for the peace of Scotland, for the interests of true religion, and for the Church of Scotland herself that her mission as an endowed church should be considered as accomplished; that she should change her constitution and make it agree with the mind of the people. She might then collect into one fold the Presbyterian bodies of Scotland, and enter on a new career not less useful and noble than had been her glorious past. (Hear, hear.)

MR. ORR EWING altogether denied the fiction that the bill was brought forward against the wishes of the people of Scotland. Large meetings had been held in Glasgow and Edinburgh in its favour, and the agitation of Mr. Carvell Williams had entirely failed to excite public opinion against it. The laity of Scotland were almost unanimous in favour of the abolition of patronage. He hoped the measure would eventually lead to the union of all the Presbyterians of Scotland in one church, for it removed the only stumbling-block in their way. Nothing would give him greater pleasure than to see a reunion of the Presbyterian Churches of Scotland, and the hope that it would help to bring about that result was one of his main reasons for supporting the present bill, because he had always looked upon the disruption of 1843 as a great national calamity.

MR. RAMSAY contended that this was not a bill for the abolition of patronage in any true sense of the word. The people of Scotland would readily recognise the right of the communicants to elect their own ministers, but the right was, under the bill, to be clogged with a condition which would deprive it of much of its force. DR. PLAYFAIR supported the appeal of the Lord Advocate that the bill might be allowed at once to proceed to the committee stage. MR. E. JENKINS, with the consent of the House, withdrew his amendment, and the House went into committee. Progress was at once reported.

At the evening sitting, the House went into committee. Clauses 1 and 2 were agreed to.

On Clause 3, SIR G. BALFOUR moved a long amendment, providing that the General Assembly in correspondence with the kirk sessions, the presbyteries and provincial synods, should determine upon the mode in which the ministers should be appointed, and that pending their coming to an agreement upon the matter, the patronage now taken from the Crown and from private patrons should rest in the General Assembly. The CHAIRMAN said that the amendment was unusual and informal, and therefore could not be put, except the three last lines. These lines were accordingly put. The LORD ADVOCATE said that the amendment was quite inconsistent with the meaning and bearing of the bill. MR. PLAYFAIR said that the amendment was taken from the Act of 1649. Amendment withdrawn.

MR. ORR EWING proposed a declaratory amendment, retaining the power of appointing the clergymen to the congregations. After a conversation, the amendment was withdrawn.

MR. ANDERSON said the bill appeared to be of a very narrow and sectarian character. It proposed to take away all gifts from the Crown, from municipalities, and from private patrons all power of dispensing livings. He moved to insert a passage in the clause which would allow the ratepayers of the parish as well as the communicants of a church to have a voice in the election of a minister. Colonel ALEXANDER said that if this clause were passed it would have the effect of swamping the Established Church. MR. HORSMAN recommended the House to adopt that amendment, which would command the greatest amount of support in Scotland. He thought it unfortunate that the constituency should be confined to members of the Established Church, and he was therefore disposed to support the amendment for the admission of other bodies. MR. CROSS

supposed the object of the bill was to place the Church of Scotland on precisely the same footing as other denominations, and it could not be argued that any of them would admit the ratepayers as such to the right of voting. Mr. L. PLAYFAIR trusted the amendment would be withdrawn. Sir E. COLBROOKE thought it most important that Her Majesty's Government should give some more satisfactory test than was proposed in the bill. Mr. ANDERSON said he had no wish to multiply divisions, and he would therefore withdraw his amendment.

Sir E. COLBROOKE moved to leave out the word "communicants," and insert "seat-holders." After some discussion, in the course of which Mr. L. PLAYFAIR said he had an amendment to the same effect, but not omitting the communicants, the amendment was withdrawn.

Mr. ORR EWING moved the omission of "communicants and other members of the," so as to leave the election vested in "the congregation." Sir R. ANSTRUTHER and Sir G. MONTGOMERY supported the amendment. The LORD ADVOCATE accepted the amendment, subject to the subsequent definition of congregation. Dr. PLAYFAIR said he should move that the definition include seat-holders. The amendment was agreed to.

Sir R. ANSTRUTHER then proposed an amendment to the effect that the congregation of any other Protestant church or churches in the parish besides that of the parish church should have a voice in the election of the minister, subject to regulations for that purpose to be made by the General Assembly of the Established Church. It was admitted on all sides that the National Church should not be treated as the Church of a sect, and in his opinion some such provision as the amendment was absolutely necessary. Mr. O. EWING opposed the amendment. He believed its adoption would impede instead of promoting union between the various Presbyterian Churches of Scotland. Mr. CAMPBELL-BANNERMAN and Mr. RAMSAY also opposed the amendment, and Mr. E. NOEL supported it. Sir J. HAY thought it would be absurd to allow persons who never entered the doors of the parish church to participate in the election of the minister. Mr. HORSMAN approved of the object of the amendment, but thought it would be well to substitute "Presbyterian" for "Protestant." Mr. G. HARDY thought the amendment would introduce patronage in its worst form. Colonel MURE supported the amendment, and said he had received letters from many Free Church ministers stating that if it were adopted they would withdraw their opposition to the bill. The LORD ADVOCATE said although he sympathised in the object of the hon. baronet he could not support his proposal. Mr. L. PLAYFAIR thought the hon. baronet the member for Fife would consult the feelings of the committee in not pressing his amendment. (Hear, hear.) The amendment was withdrawn.

Mr. LEITH proposed an amendment providing that the inhabitants generally of a parish, being ratepayers and members of any of the congregations of Protestant churches in Scotland, should have a voice in the election of the minister. The LORD ADVOCATE opposed the amendment, which was negatived.

Mr. ANDERSON proposed to omit from the clause the words which empowered the church courts to settle finally all questions connected with and arising out of the appointment of any minister thereof. The LORD ADVOCATE opposed the amendment. The bill abolished the civil rights of election, and to the church courts ought to be given the power of settling disputes which might arise under the new system of election. Colonel MURE thought that all fighting in the church courts should be put an end to, and therefore opposed the amendment. Mr. CAMPBELL-BANNERMAN would vote in favour of the amendment. Sir G. Balfour, Mr. Leith, and Mr. Trevelyan also supported the amendment. Mr. ANDERSON said he felt bound to take the sense of the committee on his amendment. He considered that the effect of the clause would be to set up a sacerdotal usurpation. The amendment was rejected by 104 to 45 votes. The clause was then agreed to, and progress was reported.

THE IRISH COERCION ACTS.

The House of Commons met on Saturday shortly after noon and sat for seven hours, occupied chiefly with discussions raised and protracted by the Irish members. The special points at issue was the second reading of the Expiring Laws Continuance Bill. It was objected to on account of its containing two of the so-called Coercion Bills, and a warm debate was the natural consequence. It was not till towards its close that Mr. Disraeli entered the House, and he was immediately taken to task by Mr. BRYAN for not having been present during the earlier proceedings. Mr. DISRAELI good-humouredly pleaded that attending sittings of the House was not the only duty he had to perform at this late period of the session. With a view to conciliation, the right hon. gentleman added he was prepared to undertake that the Coercion Acts should not again be embodied in a Continuance Act Bill, but should, if they believed it to be necessary, be brought in separately and early in the session. The Prime Minister appeared to have succeeded in his attempt to pour oil on the troubled waters of the debate, which was assuming a more tranquil aspect, Mr. BUTT and other members quietly arguing for the Coercion Acts being dropped out of the bill of this session, when Mr. O'CLERY suddenly interposed with a motion for an adjournment of the

debate. The Irish members promptly rallied round this new standard of revolt; and, after the LORD MAYOR of DUBLIN had called upon the Government to decide upon the question, "not from an Irish, but from a common-sense point of view," the House divided, when, 35 still voting for the adjournment, 110 were marshalled against it. A division on the original question was then taken, and the second reading of the bill was carried by 112 votes against 33. The remaining orders were disposed of in a few minutes, and the House adjourned.

ENDOWED SCHOOLS BILL.

On Monday Mr. DISRAELI, in answer to questions from Mr. FORSTER, said it was not convenient at present to mention the names of the three new Charity Commissioners, and though he did not think it necessary to stop the progress of the bill on that account it might be possible to name them before the third reading. Mr. MUNDELLA gave notice that he would move on the third reading (fixed for to-morrow) that the bill be deferred until the House has been told who are to be the new commissioners.

THE JUDICATURE BILL.

On Monday in answer to Sir H. JAMES, who wished that the Government should reconsider its decision to withdraw the Judicature Bills, Mr. DISRAELI said that the Government had only arrived at this conclusion after the most careful consideration, and with a conviction that it would not be for the public advantage that one only of the bills should be proceeded with. Several days before this resolution was taken, the LORD CHANCELLOR had informed him that, in consequence of the delay in preparing the new rules, the Judicature Act must be suspended from November 3 to January 1, and though in the bill to be introduced the postponement would be to November 3, 1875, it was hoped that the bills might be passed early next session, and that all the arrangements might be completed by May 1, 1875. In answer to Sir WILLIAM HARCOURT, the ATTORNEY-GENERAL said the new rules could not be formally laid before Parliament until they had been approved by the Queen; but, if it were moved for, he would lay on the table a copy of the rules prepared by the judges and submitted by them to the Lord Chancellor.

At the evening sitting, Sir WILLIAM HARCOURT, reverting to the abandonment of the Judicature Bill, asked for some further explanations why the Government had taken this step, urging that the Amendment Bill would not take two hours, and that if necessary the Irish clauses might be left out. The ATTORNEY-GENERAL explained that the Judicature Act could not be brought into operation without the amending bill, and looking to the discussion which might be expected on some of the clauses, especially the Irish clauses, it would be impossible to pass it this year.

SCOTCH PATRONAGE BILL.

Late on Monday the consideration of this bill was resumed in committee. On clause 4 Mr. ANDERSON moved an amendment at the end of the clause, the object of which was to place patronage in the hands of municipalities in the same category as that in the hands of private patrons, and to provide that municipalities should be entitled to compensation if they wished to have it when their property was taken away. The LORD ADVOCATE opposed the amendment on the ground that no application for compensation had been made by any corporation, and that in Scotland no corporation could sell patronage, because it was held in trust for the common good. Rejected by 134 to 15.

Mr. REID moved the omission of the clause from the bill, remarking that his intention was to do away with the power proposed to be taken to provide compensation for the patrons who would by the operation of the bill be deprived of their patronage. Mr. ANDERSON thought that as the committee had confiscated the rights of municipalities, they might also confiscate the rights of private patrons. The amendment was negatived and the clause was agreed to.

Clauses 5 and 6 were amended and agreed to. On Clause 7 the Lord Advocate moved an amendment, the effect of which was that in parishes where there were less than twenty-five communicants, the power of presentation by the presbytery should be suspended until rules were made by the General Assembly on the subject; his expectation being that the rules in question would admit other Presbyterian clergymen than those of the Established Church to become ministers of the congregations. After some discussion, in which several hon. members objected to the power proposed to be given to the General Assembly the committee rejected the amendment by 89 to 22 votes.

Dr. PLAYFAIR proposed as an addition to the amendment, "But not until such rules and regulations be laid before and approved by Parliament." Mr. CROSS opposed the amendment, which he believed would give offence to the General Assembly, the Free Church, and the people of Scotland generally. It was negatived. Clause 7, as amended, was agreed to. Clause 8 was also agreed to. On Clause 9 Dr. PLAYFAIR moved an amendment, the object of which was to give persons having a right to sittings and others the power to vote. Rejected by 72 to 30. The clause was agreed to.

On the preamble Sir W. S. MAXWELL moved to insert words to show that the object of the bill was to promote union among the Presbyterians of Scotland. Rejected by 83 to 16. The bill then passed through committee.

MISCELLANEOUS.

Late on Friday night an attempt of Mr. Whalley's to revive the Tichborne question in the House was foiled. On a division four voted with the hon. member, forty-five against him.

On Monday the Land Titles and Transfer Bill was withdrawn, and the Real Property Vendors and Purchasers Bill and the Real Property Limitation Bill were passed through committee.

On the motion of Mr. Newdegate an address was agreed to for copies of all laws relating to Monastic Institutions in the principal Roman Catholic countries in Europe. The United States and Canada were included in the list at the suggestion of Mr. Errington, and, at that of Mr. Newdegate himself, the empire of Brazil.

The whole of the supply votes were concluded on Monday.

THE EDUCATION ACT.

LONDON SCHOOL BOARD.—A knotty question was discussed at last Wednesday's meeting of the board, the drift of which may be gathered from the following notice in the *Daily News*:—"The School Board of London finds itself landed in a 'religious difficulty' of the first magnitude by the imperfect compromise to which it agreed some three years ago. The board has a spacious school building in Whitechapel which is nearly empty, although the streets swarm with untaught children. The explanation of this anomalous fact is that three-fourths of the inhabitants are Jews, who could not be expected to send their children to a school where the reading of the New Testament forms part of the daily system of instruction. To meet the case of the neighbourhood, the school management committee proposed that Mr. Levy, a Jewish gentleman of high qualifications, should be appointed head master of the school, and that the children of Jewish parents attending the school be exempted from instruction in the New Testament. It is not surprising that this resolution threw the board into complete confusion when it was discussed last Wednesday. Dr. Irons truly remarked that the board could not adapt its system of religious instruction to the requirements of Jews, and afterwards refused to do the same for Roman Catholics; but the promise implied in this observation by no means pacified Mr. Langdale, a Roman Catholic member, who 'felt so strongly on the matter that he could not trust himself to express his feelings.' Nobody seemed to think that the Conscience Clause was of any value; and the opinion of the board was evidently that it is the teacher who makes the school. After discussions that threatened to be interminable, a majority of the board (17 to 15) found a way out of the immediate difficulty by agreeing to the appointment of Mr. Levy as head master, leaving the other recommendations of the committee to be dealt with by the local managers. If the board must make arrangements for religious teaching in its schools, no doubt the right course has been taken in this instance. But as Dr. Irons pointed out, the board will not be able to stop here. The claims of Roman Catholics to separate schools must be acknowledged to be as good as those of Jews, and the board finds that, notwithstanding its entire belief that it had discovered a system of religious instruction capable of being universally applied, it has entered upon the practice of denominational education." In the final division one member—the Rev. Mr. Bardley—did not vote, and some members left the board during the division. In the minority were Canon Gregory, the Rev. Prebendary Irons, Mr. George Potter, the Rev. Mr. Sinclair, Mr. Gover, Mr. Lovell, and the two Roman Catholic members—Mr. Langdale and Mr. Wallace. In the majority were the Rev. R. Maguire, the Rev. Marshall Martin, Mr. Luoraff, Mr. Picton, Mr. Scrutton, Mr. Currie, the chairman, Mr. C. Clarke, Mr. Tabrum, and Mr. Watson. After the numbers had been announced, the Rev. Dr. Irons desired to know if he could enter a "solemn protest" on the minutes, and the reply was that he could not.

Another Board School was opened on Saturday by Mr. E. H. Currie, vice-chairman of the London School Board. It is situated in the Wandsworth-road, cost 1,700*l.*, and will accommodate 1,087 children. Nine permanent schools have now been opened in the Lambeth district, accommodating 7,848 children.

COMPULSORY EDUCATION.—A school board summons was heard at Marlborough-street against a plasterer in the district, who was charged with not sending his children to school. The mother answered that they were in regular attendance at St. Giles's Ragged School; but the visitor retorted that it was considered inefficient. Mr. Williams, the secretary of the school, complained that a report had been made against it to the district board, no copy of which had been sent to him. The magistrate handed him a copy of the report, and recommended that an arrangement should be come to with the board. The summons was discharged.

A prize of a thousand thalers (about 150*l.*) is offered for a "Bismarck hymn," a song in honour of our "Imperial Chancellor, Prince Bismarck, the aniter of the German people." It must be a musical composition, and may be with or without words. The adjudication will be made on September 2.

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The Nonconformist.

WEDNESDAY, JULY 29, 1874.

SUMMARY.

THE Endowed Schools Bill, though in the end denuded of its most offensive clauses, has spoilt the Session. The time wasted in angry and needless debates on this subject, has prevented the passing of really important measures. On Friday, Mr. Disraeli, in announcing that he was obliged to abandon the reactionary educational proposal of the Government, was also obliged to state that there was not adequate time this Session to pass the Judicature Bills and the Lord Chancellor's Land Bills. Law reform and land reform must wait, in order that an attempt may be made to exclude Nonconformists from the advantages of the grammar schools which were conceded by the last Parliament. The one, however, has failed as much as the other. It was hoped that this autumn there would have been constituted a Supreme Court of Judicature for the United Kingdom. But to the serious detriment of the legal profession as well as the public, the entire scheme is now hung up, and the whole nation has suffered in order that the Church may recover a monopoly of the endowed schools. Of course the Prime Minister, whose bad tactics have given new

life to the Liberal party, puts the best face upon the situation. At the Mansion House dinner he gloried in the active policy of the Government, and in the prophecies that they were going to inhabit a Castle of Indolence having been frustrated. But a barren session, which has only to show a Factory Bill, borrowed from Mr. Mundella; a Scotch Patronage Bill, which no one asked for; and half-an-hour extra allowed for drinking, will not greatly redound to the credit of a new Government with a powerful majority at its back.

It would seem that the conflicts of the Session are now fairly over. The Government found it not difficult on Thursday last to carry Clause 1 of the Endowed Schools Bill, transferring the control of those seminaries to the Charity Commissioners by an overwhelming majority, but when the first of the obnoxious clauses—the fourth—came on, the discontent of moderate Conservatives began to mingle with the denunciations of the Liberals, and Mr. Disraeli very promptly consented to report progress rather than go to a division. What happened at next day's Cabinet Council—whether or not there were exciting scenes between the Prime Minister and his reactionary colleagues—is matter for conjecture. We only know the result as announced to the House of Commons in the evening. Possibly the differences between members of the Government are found to be too serious to be healed, and Mr. Disraeli, before he has been a year in office, may have to reconstruct his Government. His rival has, however, done a good work and availed himself to the utmost of a fine opportunity. Mr. Gladstone has returned to Hawarden with the consciousness that he is the leader of a now compact and hopeful Opposition.

The last supply votes for the year were taken on Monday. The supplementary estimates, amounting in all to £46,090l., led to some criticism of the financial policy of the Government, and to a confident assertion on the part of Sir Stafford Northcote that his expected surplus of 400,000l. for 1874-5 would be fully realised. Happily, circumstances for once favour a Conservative Chancellor of the Exchequer. There seems to be little doubt that, though the green crops are not promising, an abundant harvest will be gathered in. All the chief grain producing countries of the world have been equally favoured. Cheap bread, now almost ensured for the next twelve months, means a revival of trade, and, of course, a flourishing revenue.

To-day the French National Assembly will probably come to a final vote on the question of a prorogation to the end of November or a dissolution. Even with the powerful aid of M. Thiers, who is said to be disposed to break his long silence in the Chamber, the advocates of an appeal to the country are likely to be beaten. As soon as the Budget has been disposed of, the profitless Session will come to an end, and France be relieved for some months to come from the strife of factions.

The other conspicuous foreign events of the week may be briefly noted. It would appear from the remarks of the Berlin press that the Government greatly resent the unprovoked killing of a German correspondent in the Carlist camp, and the facilities given by the French authorities to the partisans of Don Carlos for obtaining recruits and munitions of war. The conflict in the north is almost at a standstill.—While Prince Bismarck's wounds on the arm are slowly healing, the Berlin Government are summarily suppressing the Catholic associations on the ground of their incendiary appeals, and have arrested and put in prison the suffragan Bishop of Posen—the Archbishop being already incarcerated.—At Brussels the International Conference for discussing the best means of ameliorating the horrors of war is now in session. The reservations required by our Government, especially in respect to maritime war, having been conceded, England will be represented by General Horsford.—Some highly sensational telegrams have been published during the week in the daily papers on the subject of what is called the Beecher-Tilton scandal, relative to which the pastor of Plymouth Church has demanded a formal investigation before a trustworthy tribunal. There is good reason to believe that the criminal charges against Mr. Beecher are wholly unfounded, and are the offspring of some strange hallucination on the part of his accuser. Such is the impression of impartial citizens of New York, who confidently believe that the investigating committee will entirely vindicate Mr. Beecher's character.

FRANCE.

It is some relief to us, as doubtless it will be to most of our readers, to be able to foresee the disappearance from amongst the topics of the week claiming consideration, the proceed-

ings of the Assembly at Versailles. What may be the impression produced upon the majority of the French people by the faction fights which have exhausted the energies of that legislative body we cannot say with certainty. We only know how it has affected outside observers—foreigners, we mean, who like ourselves wish well to France, but who are pained to observe the absence of that patriotism in her representatives which should have organised long before now her permanent political institutions. The Assembly, during the last twelvemonth, has done nothing for the country; and, more than this, it has exhibited its utter incapacity for doing anything. No party in it is strong enough to resist successfully the combination of other parties against it. Each seems to be resolved upon preventing the others from a successful assertion of their policy, whatever that may be. All sections act upon the principle that no section ought to be allowed to predominate. The conclusions of to-day are swept away by the resolutions of to-morrow. The interests of the nation are pushed out of sight by the selfish violence of Parliamentary factions. Since the expulsion (for it amounted to that) of M. Thiers from the Presidency of the Republic, the progress of legislation in the Assembly at Versailles has resembled nothing so much as one of our ancient customs, locally in vogue, on Shrove Tuesday; in which a number of people being blindfolded, and armed with long rods, struck at a live goose which was placed in their centre, and became the prize of the first man who hit it—the effect, of course, being that the goose escaped, while the swishes, which were freely dealt on all sides, fell upon the heads or limbs of those who actively engaged in the sport. So in the Versailles Assembly, each party, blinded with passion, hopes to obtain the realisation of its own anserine ideas, and each lets its blows fall as heavily as possible upon others who may chance to stand in the way.

It may not have escaped the recollection of our readers—although, if such should be the case, the multiplicity and quick succession of the changes which have occurred may well account for their forgetfulness—that, some little time since, M. Casimir-Périer submitted to the Assembly a motion the effect of which was that the Republic should be the form of Government adopted by France; that Marshal MacMahon should be the President during the Septennate; and that the Constitutional laws by which his powers should be regulated were to include certain provisions proposed some twelve months since by M. Dufaure, drawn with a view to organise a definitive Republican Government. M. Périer demanded a vote of "urgency" for his proposition, and by a majority of votes—not a very large one—obtained it. That proposition, along with others previously or subsequently made, was referred to the Committee of Thirty on the Constitutional laws, and after many delays a report from the committee was presented to the Assembly, rejecting the scheme suggested by M. Casimir-Périer. Another scheme concocted by M. Ventavon, a member of the Committee of Thirty, had been previously reported to the body of the House, the outrageously despotic features of which favourably threw into relief the moderation of M. Périer's suggestion. All, however, has been in vain. The Assembly has rejected all propositions, come from whatever quarter they may have done, having for their object the permanent organisation of a constitutional Government for France. It can agree by a decisive majority to negative everything—it cannot agree to affirm anything. Now the Bonapartists, now the Legitimists, now the Republicans, by throwing their vote into the scale, can turn the balance, and whenever the chance of doing so presents itself, it is eagerly seized and used by each party to disappoint its rivals.

Marshal MacMahon, partly, no doubt, from his political ignorance and inexperience, and partly from his evidently growing determination to keep the reins of Government in his own hands, fails to govern, as by judicious statesmanship he might have done, this unceasing fluctuation of party feeling. It is said on his behalf that he has no personal ambition. It may be so,—probably it is so. But the course which he has chosen to take is quite as unfortunate for the interests of France as if he were furtively aiming at founding a dynasty. He professes himself to be the servant of the Assembly so long as there is a Conservative majority. He has not shown himself anxious to ascertain its real wishes. It is doubtful whether he would keep his position, and submissively wield his executive powers in support of a Republican form of Government, however, Conservative. Monarchy has proved itself to be impossible. Bonapartism has rather scared than conciliated public

opinion in France. But the Republic would be practicable if it were known that Marshal MacMahon would accept it. A firm exercise of the powers with which he is invested might have guided, without coercing, the decision of the Sovereign Assembly. He has his own Cabinet; he can do almost as he will; but the one thing which he could achieve towards the final settlement of Constitutional principles in their bearing upon the destinies of France, he declines to do—he will not give effect to the obvious preponderance of political sentiment in the departments in favour of a Republic.

The last move of the National Assembly, prompted by the Marquis de Castellane, has been the postponement of the bills for organising "the public powers" until after a Parliamentary recess. M. Malatre, a large manufacturer, observing that, in his judgment, a recess would not be injurious to the industrial and commercial interests of the country, moved that, after voting the Budget, the Assembly should be prorogued until the 5th of January, 1875. M. de Chabaud-Latour, the new Minister of the Interior, fell in with this idea. "If the members of the Assembly," he said, "considered it their duty exhaustively to examine the Constitutional Bills, and consult the country by their constituents, the Government would bow before the will of the House, but would demand that the question of the public powers should be resumed on the morrow of the re-assembling of the deputies." In the end, the Assembly decided to adjourn the discussion of the Constitutional Bills, and by 395 votes against 305 declared M. Malatre's prorogation motion "urgent." This will probably be carried into effect. A motion for dissolution will, perhaps, be debated before that for prorogation can be brought on, but it is hardly to be expected that it will prove successful.

THE NEW EDITION OF THE ENDOWED SCHOOLS BILL.

THE breakdown of Lord Sandon's bill for handing back again to the Established Church the control of some five hundred endowed schools which the last Parliament had declared to be national schools is matter for sincere rejoicing. It was not the fault of the Government that they did not carry it through. They relied upon the nearness of the prorogation to enable them to push through their audacious bill, forgetful, apparently, that the same exigency would tell in favour of those who were determined to oppose it resolutely. The persistent attempt to push it on by means of an obedient majority, gave the Liberals an excellent opportunity of showing up the real character of this reactionary measure. This was done night after night with such admirable effect by the leaders of the Opposition that the more moderate supporters of the Government began to waver, and their discontent at length found open expression through Mr. Gurney, Mr. Lewis, and other prominent Conservatives. Mr. Disraeli not only succumbed to this ominous disaffection, but by avowing that he did not himself understand the obnoxious clauses of the bill, offered a complete justification of the course pursued by the Opposition leaders.

It has been said that the bill as it now stands only effects a change of persons, not of principles. The power entrusted to the Endowed Schools Commissioners are now transferred to the Charity Commissioners; but that change we fear means a great deal. The Act of 1869, indeed, remains in force, but it is to be remembered that the liberal provisions of that statute are to a great extent permissive. Those who were appointed to carry it out could provide for the appointment of Nonconformists as governors of endowed schools, and for the choice of laymen as head masters in the schemes which they drew up. We know, as a matter of fact, that these permissive enactments were very sparingly put in force, though on the whole the Commissioners did much to utilise the endowments over which they had authority for the extension of liberal education. During the late debates the opponents of the late Commissioners were unable to allege that they had not reformed and popularised the old foundations, and even Lord Sandon admitted "that the state of our ancient endowed schools had been proved to be most unsatisfactory. Abuses abounded on all sides"; and he drew a lively picture of institutions in which masters were receiving great emoluments though they had scarcely any pupils. The fault of Lord Lyttelton and his colleagues was that they made themselves unpopular with the trustees of grammar schools who had abused their rights, and that they did not work these reforms with a sufficiently tender regard for the exclusive claims of the Church of England.

It now devolves upon the Charity Commissioners, and the three colleagues whom the Government will appoint to assist them, to carry out the Endowed Schools Acts of 1869 and 1873—the latter of which, it must be remembered, greatly extends the privileges of the State Church in respect to these foundations. It is hardly necessary to accept Mr. Lowe's opinion that the Charity Commissioners will become the mere creatures of the Government that has given them this new jurisdiction. This body carries on its work in a spirit adverse to the Act of 1869, and is unable to do otherwise. This feature of the case is very clearly and opportunely brought out by the *Scotsman*. "In dealing with endowments," says our Edinburgh contemporary, "the Charity Commissioners are subject to the general rules of the Court of Chancery. These rules are, that every endowment or educational scheme requires religious instruction; that mere instruction in the Scriptures, such as is prescribed for the Irish National Schools, is not religious instruction at all; that in cases where no other special course is directed by the founder, the court will order instruction according to the doctrines and principles of the Church of England; that all teachers must consequently be adherents of that Church; and that these rules take effect even in the case of general funds, such as doles, which are converted by scheme to educational purposes." Thus the transfer of the endowed schools from the late commission to the Charity Commissioners, is a very serious fact. Apparently the Chancery rules will override the liberal provisions of the Endowed Schools Act of 1869, and Lord Salisbury and his reactionary allies will be able to effect their purpose by a side wind. It is to be hoped that this important point will be cleared up before the third reading of the restricted bill now before the House of Commons. "The mere change in the Commission," as the *Scotsman* says, "is a strongly reactionary step, and of itself sufficiently indicates the drift of the Government policy, which is, to sweep out of the Acts of 1869 and 1873 everything inconsistent with the rules of the Court of Chancery. Could we conceive of legislation with *animus*, surely we have it here." It appears to us, however, incredible that the rules of Chancery can supersede the provisions of an Act of Parliament, and it is possible that Mr. Disraeli, who has probably had enough of a reaction which seriously discredits his administration, may be able to give some assurances on this point before the new Endowed Schools Act Amendment Bill leaves the House of Commons. But the indignant way in which the right hon. gentleman resents and evades the demand of Mr. Forster for the names of the three additional commissioners has a very suspicious look. There is too much reason to fear that the Liberals, who defeated the bill as originally propounded by their prompt and vigorous action, may after all have gained only a barren victory.

THE PUBLIC WORSHIP BILL THROUGH COMMITTEE.

YESTERDAY evening, at half-past six, the House of Commons proceeded with the committee on the Public Worship Bill, and at a quarter-past one this morning the last clause and the preamble had been carried, and a ringing cheer from the Conservative benches gave signs of the satisfaction with which the work of the evening was viewed.

Not much had been done in the way of progress through committee when the House met, though some serious alterations in the measure had been made. Cathedral and Collegiate Churches had been included within the scope of the bill; the rural dean had been disqualified from lodging a complaint against a clergyman; it had been decisively maintained that both the complainants and the judge should be members of the Established Church; the operation of the measure had been extended to such as neglected "to use any prescribed ornament or vesture," and lastly, with a view no doubt to the revision of the rubrics by Convocation, it had been decided that the measure should not come into operation until July of next year. Seven clauses however only had been gone through, and there were eight pages of amendments before the committee: would it be possible to get through all these in the evening?

In answer to this question it was obvious that the House meant business. Mr. Cowper-Temple might have made a speech of any length upon the amendment which stood in his name, providing in substance that upon any representation of illegal proceedings upon the part of the clergyman being made to the bishop, he should transmit a copy of it to the churchwardens, who should thereupon call a meeting of the parishioners for the purpose of con-

sidering the representation, and should communicate the result to the bishop; but the hon. member had found since last week that his amendment would, if carried, do more than he intended that it should do, and therefore he withdrew it to put it in another shape for the next clause. Not that he, nor any other member, had the smallest chance last night of carrying any substantial amendment of which Mr. Russell Gurney, with Mr. Disraeli as his backer, did not approve; but it is always well to propose what you mean, and not what you do not mean. But Mr. Gurney was in a conciliatory mood, and when Mr. Leveson Gower appealed to him to consider what would be some of the consequences of the measure, and declared that he himself did not wish to impede its progress, but only to make it better, he gave a hopeful answer. All other amendments to the eighth clause were rejected, and in a quarter of an hour a whole page of them had disappeared.

It was not, of course, to be expected that similar progress would be made throughout the evening. Nor was it. Great importance has been attached all through the discussions upon this measure to the manner in which representations should be made to the bishop, and what should be done thereupon. The Act—if Act it should become—would be workable or unworkable, easily operative or a practical nullity, according to the mode in which these questions should be decided. Some twenty-five amendments bore upon this clause; but several stood in Mr. Russell Gurney's name. One of the most important was the first, moved by Mr. Dillwyn—who, by-the-bye, did very effective service throughout the evening. Should the bishop have any discretion as to whether he would take action upon a representation or not? Mr. Dillwyn said, "No!" but he received very little support, although the possible consequences of leaving the matter as it stood, were obvious to many members on both sides of the House. Mr. Russell Gurney sustained the retention of the discretionary power, on the ground that it would prevent frivolous proceedings being taken; but the question of course arose, how if one bishop refused to institute proceedings and another bishop took proceedings in relation to identical complaints? "Give an appeal," said Mr. Roebuck; "Give an appeal to the archbishop," said Mr. Walter. The committee looked at the matter all round and thrashed it out, and decided for the present to let things stand as they were. Mr. Holt had an amendment proposing to give the right of appealing to the archbishop, and this immediately came up, and, Mr. Russell Gurney making no substantial opposition, telling the committee in fact, and in so many words, that it was for them to decide and not for him, the committee took the famous "middle course," and decided that if the bishop should decide not to act, there might be a power of appeal from his decision to the archbishop. This will undoubtedly secure greater uniformity of practice and of ceremonial, but it is astonishing what a change is evidently coming over the legislature in respect to the value of uniformity.

There was a time, and that not very long ago, when uniformity was the Dagon before which the whole nation was to bow down, and now, your hottest Churchman is the man who deprecates it more than anybody else. The shoe is beginning to pinch him. It was amusing to see and hear Mr. Beresford Hope last night. Dozens of times did the hon. member get upon his legs, making ineffectual struggles to free the party with which he is identified from the operation of the system which all his life he has been defending. He has been trying to "educate" the Legislature to mediæval Churchmanship, and the Legislature has taken him at his word. It happens to a good many of us to be sorry when we are taken at our word, and such sorrow must Mr. Beresford Hope now experience.

Mr. Cowper-Temple's modified amendment was very summarily rejected. Its practical tendency, if not its practical effect, would have been to have created a different sort of State-Church in every parish. Supposing complaint were made to a bishop that the parish, in public meeting assembled, discussed the same, and decided that the complaint should be stopped? Supposing the matter of complaint to be the most extravagant Ritualism in practice, and the most extravagant Romanism in doctrine? You have then, Romanism established with the assent of law in that parish, but in the very next parish the bishop, the parishioners consenting, might put the same thing down with the strongest hand, so that there it should scarcely ever more be heard of. No such liberty may be given to an unendowed Church. Sir William Harcourt blew the amendment out by saying that

if it were carried the bill ought to be entitled the "Permissive Prohibitory Conformity Bill." The House laughed, and Mr. Cowper-Temple's amiably intended proposal was put aside without a division; but it was agreed—giving the incumbent, as it were, another chance—that the judge might suspend the execution of a judgment pending an appeal. And no Clause 9 was agreed to, standing new substantially as it stood before, and it is morally certain that we shall finish the rest to-night.

The House tripped easily through the next few clauses, which dealt with matters of mere detail, and more than half the eight pages of amendments were disposed of, vanishing, as Sartor Resartus says, "into thick darkness." No one seems disposed to make a struggle until the question arises whether the University churches should be excepted from the operation of the bill. The discussion of this subject waxes hot, and Mr. Beresford Hope gets almost angry about it. Why, he said, if the churches and chapels of colleges were to be brought within the operations of this measure, the very pupils would be enabled to call their superiors to order! But the view of even such a possibility did not strike any terror into the hearts of the supporters of the bill, and it was decided by 200 to 53 that the churches and chapels of Universities should not be exempted from the measure. This was the last important amendment on any clause, and all that was left to do was to consider the new clauses. One or two of only formal importance were added, and then Mr. Hope, who did not leave his seat all through the evening, moved a clause extending its operations to the bishops. It will be remembered that Mr. Gladstone made a strong point concerning this omission of the Episcopacy, and a great deal has been written and said about it. The right thing to have done would have been for the bishops themselves, the authors of the measure, to have proposed that they be included, but they had not the grace to do it. No one supposes, however, that the small party which was led last night by Mr. Hope, which objects to the bill *in toto* really wished, except in a spirit of revenge, to make the bill even worse than it has appeared to them to be. Mr. Russell Gurney plainly suggested that Mr. Hope was not serious, but the hon. member assured him that he was. But who spoke in favour of it? The very parties, such as Mr. Gathorne Hardy and Mr. Wait, who objected to the bill altogether! But for this there could be no reasonable reason, notwithstanding Sir William Harcourt's remark that if it were carried it would be fatal to the bill, that Mr. Beresford Hope's amendment should not have been carried, but it was defeated by 173 to 65. A few minutes—notwithstanding a hostile division—disposed of the title and the preamble; then and lastly, Mr. Dillwyn made one more gallant stand against the exclusion of Nonconformists from all right to complain or to judge, but he was followed into the lobby by only forty-one members. And so, the committee came to an end, and all that remains to be done is to settle the salary of the judge, get through the third reading, obtain the Lords' assent to alterations, and then, the Public Worship Bill will undoubtedly become law.

SKETCHES IN PARLIAMENT.

(From a Correspondent in the Gallery.)

There is a sadness which always remains with one who, having talked with a familiar friend on a certain well-remembered night leaves him apparently in good health, and suddenly learns on the next day that he is dead, and may never more be spoken with. Something of this sort of sadness must cling to hon. members who took part in the proceedings in the House of Commons last Thursday night. The House had got early into committee on the Endowed Schools Acts Amendment Bill, and spent the greater part of a long summer's night in discussing it. The debate was resumed on Clause 1, which had been pretty well thrashed out on Wednesday afternoon, but on which it appeared there was a great deal more to be said. Just before seven o'clock the discussion reached the climax of a division, and the clause was agreed to by 218 votes against 133. With a majority of 85 the Government might well be elate, and further opposition to the bill seemed hopeless. But the opposition was doggedly prolonged, and on Clause 4 Mr. A. Brown moved to omit "words which enjoined the observance of any provision in the original instrument of foundation of a school which required the attendance of the scholars at the religious worship of any particular

Church, sect, or denomination." The amendment received the support of all speakers from the Liberal side, but it presently began to be noticeable that some members of the Conservative party who temper their allegiance by intelligent and free thought, rebelled against this monstrous provision. Mr. C. Lewis, Mr. Forsyth, and others, urged the Government to introduce some modification in the clause, and finally Mr. Russell Gurney got up and said that, upon his conscience, if the matter went to a division, he must vote with the other side. Mr. Disraeli sat with folded arms on the crowded Treasury bench, but showed no sign of movement, and his colleagues seemed equally paralysed by the unexpected turn affairs were taking. The chairman put the question to the committee, and in a few minutes the division would have been taken, and the Government would inevitably have suffered a defeat, when Mr. C. Lewis saved them by a timely motion to report progress. The Premier jumped at this as a drowning man clutches at a straw, and so progress was reported, and the committee adjourned, never more to meet again in deliberation over the hapless bill.

It was evident that the Government would have to make some concession in the direction of freeing the bill from the trammels in which effete Church-and-State Toryism had endeavoured to bind it. But no one was prepared for the frank and absolute abandonment of the measure which Mr. Disraeli accomplished at the morning sitting on Friday. The Government were, he said, content with the endorsement of their proposal for the transfer to the Charity Commissioners of the duties and powers of the Endowed Schools Commissioners, and at this period of the session would not further press the remaining clauses of the bill. The Premier did his best to cover the retreat under references to the determined hostility of gentlemen opposite, to the lateness of the sessional period, and by vague promises to reintroduce the abandoned clauses in a supplementary bill next year. But the great fact that Church and State, backed by a large Parliamentary majority, had tried a fall with Liberalism and Nonconformity, and had been woefully worsted, was written in large letters between the right hon. gentleman's halting speech, and presently Mr. Gladstone pointed them out amid loud and prolonged cheering from his own side, and a profound silence on the part of a body of gentlemen whose ability to cheer, even under the most cheerless circumstances, has often been gallantly manifested. Mr. Gladstone has rarely made a more effective speech than that with which he followed Mr. Disraeli on this occasion. The country has to be grateful for the fact that the necessity for the utterance was sudden and imperious. There was no time for preparation, and no opportunity for that wonderful mind to lose itself in mazes of qualifications, and to seek utterance by devious and parenthetical paths. What had to be said must be said quickly; and in measured tones, and with an unusually deliberate manner, Mr. Gladstone tore aside the thin veil which the Premier had hastily thrown over the Ministerial failure, and brought into full light the melancholy spectacle of defeated purpose. It was not a pleasant position for a powerful Ministry to find itself in at the end of its first session, and it was not improved by the chorus of warning and reproach that rose up from the benches where sat its own peculiar friends and supporters.

In the course of this same speech Mr. Disraeli cleared the pathway to the prorogation of other obstructions besides the great rock of the Endowed Schools Acts Amendment Bill. The Land Bills were swept on one side, and the Judicature Act Amendment Bills were also summarily disposed of. With these arrangements Parliament might, Mr. Disraeli thought, safely prorogue on August 8—a view in which members generally agreed, marvelling even why the original plan of proroguing on the 5th need have been disturbed when so little was left to be done. The Premier was, however, determined to be on the safe side, and took a special sitting on Saturday for the purpose of passing the Continuance Acts Bill of 1874. The Irish Coercion Acts being included in the list, there was a great gathering of Irish members; and after Mr. Sullivan had fruitlessly endeavoured to obtain an adjournment on the score that the hon. members were, after the labours of the week, mentally and physically incapacitated for the sitting, seven hours of solid talk was got through, and the bill passed a second reading, with the promise of some more "conversation" to-morrow night when the bill comes into committee.

On Monday Supply was reached, though a dozen

notices of motion that at an earlier period of the session would have supplied text for three nights' talk. But there were comparatively few to talk, and fewer still to listen, for after Friday there had been a great flitting to the sea and moorland, and the end of the session was plainly visible on the empty benches. On the vote for the salaries and expenses of the National Gallery, Mr. Disraeli, leaning on the table and chatting in a conversational tone, delivered a long and interesting speech on art generally, and on our recent acquisition of the picture of Pietro Della Francesca in particular.

Yesterday and to-day will be marked as great epochs in the history of Established Churches. At ten minutes past three yesterday morning the Scotch Church Patronage Bill passed through committee, and at an early hour this morning the Regulation of Public Worship Bill was in the same position. The debate on this latter bill was marvellously different in tone and spirit from those that had preceded it. Mr. Gladstone's retirement from Parliament, effected after his speech on Friday, was symbolic of the phase which the opposition to the measure had reached. Practically it was crushed, and only once or twice did the old spirit flash forth, and then it was easily quenched.

FOREIGN MISCELLANY.

According to a Vienna telegram, the Sultan has given an order for 230 Krupp guns.

A cable telegram states that a waterspout has destroyed thirty houses at Eureka, Nevada. Thirty lives were lost.

Of the 120,000 salmon eggs which were sent from England to New Zealand in the winter of 1872, only about sixty are now alive.

M. Jules Favre, it is stated, is about to marry the principal of a Protestant girls' boarding school at Versailles, a daughter of the pastor of Wissembourg, in Alsace.

The Comte de Chambord has arrived at Marienbad, in Bohemia. He is not yet quite recovered from his recent illness. The authorities of the place have informed Count Andrassy that M. Rochefort is expected there.

The Duke and Duchess of Edinburgh arrived at Coburg on Wednesday evening. They were received at the railway station by the Duke and Duchess of Coburg-Gotha, and made their entry into the town amid great enthusiasm.

The Prince Imperial arrived at the Chateau of Arenenberg, in Switzerland, on Saturday, to join his mother, the Empress Eugénie, who is staying there. Her Majesty paid a visit to the Grand Duke and Duchess of Baden on Friday.

A telegram from Bayonne states that 200 persons have lost their lives in the little village of Azagra, in Navarre. A violent storm detached enormous blocks of rock from the mountains and destroyed sixty-four houses. Only fourteen of their occupants survived when taken from the ruins. On the following day, the 23rd, a Carlist powder magazine in Riza exploded, and killed thirty persons.

CAPTURED BY BRIGANDS IN SPAIN.—Mr. Haselden writes to the *Times* giving an account of his recent captivity in the hands of brigands. Their first demand of a ransom was 40,000*l.*, but happily they were content with 6,000*l.*, and he obtained his release after a detention of about ten days. He was treated with a strange mingling of threatenings and politeness.

LADY TOURISTS.—A Denver (Colorado) paper notes the return to that city of Miss Mattie Gaylord, of Boston, "the great tourist of the North-West and the Pacific coast," and says:—"Five years ago she and her sister made this city their initial point of departure for a wonderful journey of 13,000 miles, which they accomplished with their own carriage, visiting every camp, settlement, village, and city in the Territories and on the Pacific coast. Miss Gaylord is now en route to Australia, where she will spend the next two years in a similar journey."

M. ROCHEFORT'S "LANterne."—The new issue has appeared. It is a little red-covered book, printed both in French and English. The jokes and sarcasms are in the form of short paragraphs, separated from each other by a number of small lanterns, and they are as caustic as they are short. Marshal MacMahon is, of course, the chief point of attack. Certainly everything is done to exasperate the French authorities, and to render the people dissatisfied. On the whole, if the *Lanterne* enters France at all, it will be a most formidable enemy to the existing régime, and as M. Rochefort intends to circulate photographed copies of it by means of pigeons, for which only a small charge is to be made, it is likely to be read in every direction, to the chagrin of the Marshal and his friends.

It is stated that Mr. J. A. Froude has retired from the editorship of *Fraser's Magazine*.

Among Mr. Murray's forthcoming works are—"Last Journals of David Livingstone;" Vol. V. of the "Speaker's Commentary," containing the Four Great Prophets; and a "Memoir of Sir Roderick I. Murchison."

Literature.

SLAVONIC FAIRY TALES.*

Science does not always add a charm to the truth she touches. Most often she is a solemn disenchanter, sitting by the wayside, unobservant of the many-coloured life around, resolved on reducing matter or even life itself to its primal elements, and emptying the world of mystery. And with respect to that mystery, out of which poetry shapes all its wonders, she is most like unto the genius of Scandinavian fable, that span so thin a thread that it was invisible to the naked eye, and only started into view when touched by the wand of the wizard—whose power shrouded her in shadow when the work stood revealed. So it goes on; poetry and the simple pathos of Love and Death daily renew the human wonder that Science so boldly strives to abolish, and Science itself, when it comes to deal with the simplest form of men's imaginings, has to confess to a more wonderful reality than anything of which poetry has dreamed or to which religion has testified. The stories of the nursery—Blue Beard, Beauty and the Beast, Cinderella, and the rest—are so many relics, far-travelled from the earliest settlements of men, of the great childish lisps of the race found now in all lands, in broad outlines the same, though with different touches that only show, on careful examination, the more truly their first original. Mr. Dasent finds them in Scandinavia, Mr. Callaway in Zululand, Miss Frere in the Deccan of India, Mr. Campbell in the Scottish Highlands, and Mr. Hunt in Cornwall; Grimm in Germany, and Madame Von Gunther in the Tyrol; Sir George Grey in New Zealand, and Mr. Hardy at the Cape. Mr. Denton introduces us to Madame Mijatovics, with her instalment from Serbia, so quaint and fresh; and Mr. Naaké, following in the footsteps of Mr. Ralston, shows us some specimens from Russia and Poland, and other Slavic nations. They are ethnic, wide-spread; and every new collector that comes before us gives us new opportunities of tracing affinities and kindred points such as are unmistakable. Indeed, it may well be said that so essentially do these ethnic folk-tales seem a portion of the human heart and fancy, that were they all to perish utterly from memory another generation would as certainly restore them in all their prime essentials, as that the sun shines to-day in England. The comparative observation of myths refutes Mr. Darwin's main deductions from his observations, and proves a unity in the race of men that removes monkeydom (which has no mythology) to a vast distance indeed.

Mr. Denton, in the succinct and admirable preface which he has written to Madame Mijatovics' volume, has put these points with great clearness and force:—

"The taste for this species of literature has, during the past few years, led to the publication of various collections of traditional folk-tales, legends, and sagas, from various countries including and lying between Iceland and the southern extremity of Africa and of Polynesia, until a very ample body of such stories has been made accessible to the English reader. An examination of these collections leads to the conclusion that—apart at least from the legends of history—the number of strictly original tales is but small; and that people, settled for ages in countries separated geographically, have yet possessed from remote antiquity a popular literature, which must have been the common property of the race before it branched into nations; but that the natural accretions, the growth of time, together with local colouring, fragments of historical facts, the influence of popular religious belief, and, above all, the exigencies and ingenuities of story-tellers, have so modified these primitive tales and legends, that an appearance of originality has been imparted to current popular tales, which, however, a larger acquaintance with folk-lore, and a more extended investigation, are now gradually dispelling. It is at length evident that various primitive legendary and traditional elements have been combined in most of these tales; and that the only originality consists in such combination. They resemble a piece of tessellated work made up of cubes of coloured stone, the tints of which are really few in number, though they admit of being arranged into a variety of figures after the fancy of the artist. . . . The desire of being credited with originality—a common weakness of humanity—the necessity of lengthening out a tale so as to fill up a definite amount of time in its recitation, and the wish to amuse by novel combinations—all tended to the structural growth of these tales. This was effected in part by the unexpected arrangement of old and well-known incidents, in part by the easier and coarser expedient of mere repetition. Thus, a common trick of the story-teller was to repeat all the details of the events which happened to one of the personages of his

story and to attribute them to each of the three, or even the seven heroes who had started in search of adventures, and whom he makes meet with precisely similar fortunes. These repetitions sometimes appear and are sometimes dispensed with according to the exigencies of time or the skill of the narrator. The other expedient of adding to the original tale incidents taken from other stories, admits of the exercise of much ingenuity on the part of the story-teller, and entitles him, in some degree, to the credit of originality. The fact remains, however, that the materials out of which such stories are constructed are less numerous than the stories themselves."

There can be no doubt that when, for example, we find in one story the hero restored by means of the "water of Jordan," we have but a Christianised cast given to what occurs in another clearly nearer to the story-radical as the "water of life," which again we find maintained in certain others. The local touches given are often indeed so naïve, and stand out so oddly, that it is astonishing how the teller can let the points pass unmodified. For often the bulk of the earlier Eastern furnishings of the story remain—the elephants, the camels, and so on—together with accessories which as distinctly belong to more northern climes. But just as in telling a story to children, a touch of grotesquerie is sometimes found to be an advantage, so the tellers of these folk-tales seem to have felt that exactitude of detail was not the first thing to be aimed at, but rather the *motif*. This, however, is a different matter from the *motif*—mythological or other, of which science is in search. It lay rather in the wondrous influence of a supernatural world, that lay very near, with direct influence, malign or other, on human life as it then existed; and a whole system of machinery is set in motion to excite fear and keep it alive. But this need not surprise us so much with respect to the childhood of the race, when the Bogie is not yet driven from the nursery, and when children are so ready to create a Bogie for themselves. For a number of these affinities and resemblances, very skilfully put, we must refer our readers to Mr. Denton's preface.

Turning now to the tales themselves—"The Wicked Stepmother" we have, of course, met with in other forms—one of the best of which is the Scandinavian, as supplied in Mr. Dasent's volume, under the title "The Two Step-Sisters"—"The Bear's Son" we have too in the Norse, with but slight variation; and "The Snake's Gift, or the Language of Animals," and "The Biter Bit" have found footing in various countries far apart from each other. And here we have, too, from Serbia the genuine Cinderella, in all its minutest details, in "Papalluga, or the Golden Slipper." There is peculiar shrewdness and humour in these tales; they have little or nothing of literary finish or dressing-up, and they are therefore the more valuable to us. It would be useless and tedious here to follow up minute analogies and comparisons.

Mr. Naaké has unfortunately given us a few of the very same tales from Serbia as we find in Madame Mijatovics' volume, and its value is consequently reduced. And although it must be said that his volume bears more traces of literary polish than the other, that yet some of the Russian stories are very quaint and simple. Nor are the Polish ones lacking in value—that called "Men-Wolves" has a peculiar critical value in reference to the extent of a weird and terrible belief which made awful even the superstitions of the middle-ages—the power vested in certain creatures to assume the guise of men, and *vice versa*. "Madey" is transparently modern; but the "Wise Judgment" and "The Book of Magic" have the true simplicity and quaintness. We are surprised, however, to find Mr. Naake giving such a prominent place to a story like the "Snow-Child," which is too clearly a modern imitation.

These two volumes will not only be found valuable by critics, but will be warmly welcomed by the rosy denizens of the nursery, who will con and wonder, and return again and again to these wonderful efforts of the human mind, which embody so much truth of human nature with fantasticality and apparent caprice.

JAMES BOSWELL.*

There is probably not a reader of Boswell's great biography who has not wished to know more of the writer, and to have some independent materials upon which an accurate judgment of him might be formed. We know Lord Macaulay's opinion of him, but we remember that it was written when Macaulay, as a young critic, did not balance his opinions quite as wisely as he did in later life. We have all read, too, Carlyle's criticism, and have perhaps suspected that Carlyle was the juster critic of

the two. That Boswell was a weak man nobody ever doubted; that he was a vain man is equally unquestionable; but was he so despicable as has been supposed? Anyone could see that he had a cultured intellect; that he was a remarkable, if not a brilliant conversationalist, agreeable in society, and, superficially at least, amiable. These are qualities that usually command more or less respect and liking. Unfortunately, as we think, we find from this work there was more liking than respect of Boswell. He was a strangely composite character in which the good seldom ran into the bad so as to modify it, but existed side by side with it; the result being that the bad probably grew with his years, while the good, apparently, occupied less and less space. Few men, of name so well known could have had less moral self-control than the friend and biographer of the "great moralist." And yet Johnson, who was a judge of men, not only liked him, but chose him to be his most intimate friend. Grant that the friendship was little better than that between a spaniel and his master, still Johnson knew the good points of spaniels. That was not, however, the whole case. Boswell had more than good points: he was a man in his greatness as well as in his weakness.

Dr. Rogers, in the biography before us, has exhausted all the available materials for a life of Boswell, and has given to us a work of remarkable interest. The Boswell family traced its descent from a *Sieur de Bosville*, who came with William the Conqueror into England. One of his descendants settled in Scotland, and representatives of the family were often in high employment in the State. Auchinleck, so familiar to all readers of the biography, was given by James IV. to an ancestor, who was afterwards slain at Flodden. Boswell himself, the eldest son of Lord Auchinleck, was born in 1740, and was educated with great and pious care. The laird was a Presbyterian and a Hanoverian; but Boswell early abjured both the political and the religious tenets of his father, but whether from wilfulness or from principle it is difficult to say. He studied for the Scottish bar, and at first, as appears from his letters to his friend Temple, studied with industry and perseverance, and he had, as he always had, deep religious sentiments, if not convictions. One person with whom, at this time, he became acquainted in Edinburgh was Sir David Dalrymple, afterwards Lord Hailes, and through him Boswell first heard of Johnson. Dr. Rogers says that, "Having enrolled him among his divinities, he was disposed to 'idolise likewise all those whom he approved.' Of these the most conspicuous was Dr. Samuel Johnson, whose existence was first made known to him in a post-chaise conversation. He was delighted to learn that he 'still lived, was the centre of a literary circle, had composed a literary medley styled the *Rambler*, and had edited 'a dictionary. As Sir David expatiated on his learning and his virtues, Boswell resolved that Johnson should have a place 'among his gods.' His hero-worship therefore began early, and, singularly enough, his diary-keeping began about the same time. His radical instability of character is also illustrated at this period by a resolve to qualify himself for orders in the Roman Catholic Church, after which we find him trying for a commission in the Guards. On his first visit to London he took to fashionable society; on his return to Edinburgh we find him in the best literary sphere, of which Lord Kames, Dr. Robertson, and David Hume were the stars. Then he threw himself into theatricals, and wrote odes and verses. Against the expostulations of his father he again visited London, determined to get into the Guards. It was on this visit that Boswell, after some failures, succeeded in being introduced to Johnson in Davies's shop, and that singular and characteristic interview took place which he has himself so well described. One or two original letters written at this period to Dalrymple, and still existing at New Hailes, are quoted by Dr. Rogers, but they do not throw any new light on the character either of Johnson or of Boswell. He wrote to Temple of a certain conversation, 'My journal is stored with its fruits,' and to Dalrymple—"I thank God that I have got acquainted with Mr. Johnson. He has done me infinite service. He has assisted me to obtain peace of mind; he has assisted me to become a rational Christian; I hope I shall ever remain so." In fact, if Boswell could always have remained under Johnson's personal influence, there can be little question that the stability of his mind would have been greatly increased. He was now only twenty-three years of age, and his unsettled habits had almost provoked his father to disinherit him, on which he appeals to Dalrymple to use his influence with his father.

* *Serbian Folk Lore. Popular Folk Tales.* Selected and translated by Madame CHEROMILLE MIJATOVICS. Edited, with an introduction, by the Rev. WILLIAM DENTON, M.A., author of "Serbia and the Servians," &c. (Messrs. Isbister and Co.)

Slavonic Fairy Tales, collected and translated from the Russian, Polish, Serbian, and Bohemian. By JOHN T. NAAKE, of the British Museum. With four illustrations. (H. S. King and Co.)

* *Boswelliana; the Common-place Book of James Boswell.* With a Memoir and Annotations by the Rev. CHARLES ROGERS, LL.D., &c. (Printed for the Gramplan Club.)

Boswell had all through his life a pretty keen and correct estimate of his own character. He was of opinion that his mind was "imperfectly balanced," and he wrote at this period to Dalrymple:—

"My great object is to obtain a proper conduct in life. How sad will it be if I turn to no better than I am! I have much vivacity, which leads me to dissipation and folly. This I think I can restrain. But I will be moderate, and not aim at a stiff sageness and buckram correctness. I must, however, own to you that I have at bottom a melancholy cast, which dissipation relieves by making me thoughtless, and therefore an easier, though a more contemptible animal. I dread a return of this malady. I am always apprehensive of it."

To Temple, at the same time, in prospect of the journey to Utrecht, he writes, "I hope I shall not be feeble-minded, but pluck up a manly resolution . . . and establish a proper character." That, as we shall see, is Boswell pretty well to the end of his career, for, unhappily, he never attained to his "great object," "a proper conduct in life." Good ends and amiable were always before him, and always was he succumbing to the first temptation.

Dr. Rogers gives, from various sources, some particulars of this tour, which we need not quote. In 1766, Boswell returned to Edinburgh, and at last settled down to his profession. He writes highly moral and religious advice to his friend Temple, and then informs him of a disgraceful attachment in which he himself was then indulging, adding, soon afterwards, "I am a very sensible, good sort of man," and "you may depend upon it that very soon my follies will be at an end, and I shall turn out an admirable member of society." Drunkenness now turns up in light style, and, whatever his resolution, it appeared plain that he was going the downhill road pretty fast, making the familiar but fatal mistake that he could stop himself at any time.

The "Corsican" journey was published in 1767, and threw its author into raptures. In the same year he composed a comedy and a prologue. Possessed with a magnificent sense of his own merits he nearly withdrew himself from sober study, his "vivacity," on this occasion, taking him to the gaming table. Next he determined to marry, but took the odd humour to court by deputy, and did not succeed. His letters about this are perhaps some of the most extravagant that a man of at least some sense ever wrote, but as he says that he is "absolutely deprived of judgment" we scarcely wonder at them. "Off with the old love," he proceeds, "to a new," then to a newer, and in an impetuous moment he proposed to his cousin and was accepted. This was in 1769, in which year he writes that he is "a good deal in debt," that "my present misfortune is occasioned by drinking," and that "from henceforth I shall be a perfect man, at least, I hope so." Boswell's wife was an amiable woman, with, as Dr. Rogers says, discretion and common-sense, but it appears in too many places in this work that Boswell neglected her—a fact which occasioned him great remorse when she died during one of his many favourite journeys to London, where he neglected work and threw himself into a career of sudden dissipation.

We pass over some portion of this biography in order to reach the writing of the great Life which has given to the writer an immortality of fame. The author, as he states in his original advertisement, had been collecting materials for this work for more than twenty years, and it cost him seven years of more or less frequent labour to complete it. He well knew what he was about, and frankly expresses his own opinion of it—that opinion which posterity has fully justified. Boswell says in a letter to Temple, of 1788:—

"I am absolutely certain that my mode of biography, which gives not only a history of Johnson's visible progress through the world, and of his publications, but a view of his mind in his letters and conversations, is the most perfect that can be conceived, and will be more of a life than has ever yet appeared."

In another place he says:—

"You cannot imagine what labour, what perplexity, what vexation I have endured in arranging a prodigious multiplicity of materials, in supplying omissions, in searching for papers buried in different masses, and all this, besides the exertion of comparing and polishing. Many a time have I thought of giving it up. However, though I shall be uneasily sensible of its many deficiencies, it will certainly be to the world a very valuable and familiar volume of biography."

Elsewhere, he candidly and characteristically says, "I surely have the art of writing agreeably." The work was published, and although its price was two guineas—a large sum in those days—the edition of seventeen hundred was soon exhausted, and a new edition called for. Upon this the author writes, "I am so formed by nature and by habit that to restrain the ex-

pression of delight on having obtained such fame, to me would be truly painful."

During the progress of this work Boswell was harassed by money difficulties, of which he writes in the most painful terms. These were increased by his dissolute habits. After the death of his wife he came to London, tried the English bar, but ludicrously failed, tried for preferment and failed, and keeping on his old habits died in 1795 at the age of fifty-five.

We have referred to Macaulay's judgment and to Carlyle's, which, after reading this work we hold to be the more accurate as it is the more merciful of the two. Boswell's most intimate friends greatly felt his death, and wrote in terms of strong admiration respecting his many good qualities, and especially of his "piety." Johnson had a high opinion of him for this, and Sir William Forbes wrote strongly of his "fervent devotion," which "though not always sufficient to regulate his imagination or direct his conduct, yet still governed and grounded both in his understanding and his heart." Dr. Rogers writes:—

"Boswell lived at a period when social excesses, especially in North Britain, prevailed greatly. Into these excesses he fell, but he freely acknowledged his errors, and seriously repented. Ambitious of personal honour, he nevertheless promoted sedulously the interests of others. A ferid patriot, he was an obliging neighbour, a generous companion, an unfailing friend. He exercised an abundant hospitality. Angry at times he was easily reconciled, and hastened to forgive. His religious views, long unfixed, were never wholly obscured: he passed through the ordeals of credulity and scepticism, and at length returning to his old moorings, determined to know nothing but a Saviour crucified."

Whatever Boswell may have been—and he photographed every one of his own faults in his letters—he was neither intellectually nor morally contemptible. Weakness is never deserving of contempt. It is pitiable, and profound should be the pity for the weakest. Never was it truer than in this case, that "to be weak is to be miserable."

Lord Houghton writes an introduction to this work, which is prefaced by an admirable portrait, while Boswell's common-place book, which contains hundreds of choice anecdotes and sayings, is given in an appendix. As a whole, few better executed or more interesting biographies than this have been given to the world since Boswell himself produced the greatest of all biographies.

WHAT IS RITUALISM?

Another book is now added to the growing literature of this subject, and, as a book of reference, it is the most valuable that has yet appeared. "Oxonienis" has made a collection of facts and testimonies bearing upon the whole question classified under several heads. Under the head of "Ritualism" we have testimony from Ritualists themselves; "Ritualism as a Romeward movement" is next illustrated; then follow the "Aim of the Ritualists"; "High Churchmen and Ritualists"; "Testimonies of Romanists"; the "Teaching and Practices of Ritualists"; the "Sentiments of Ritualists towards the Reformation and the Church of Rome"; "Why Ritualists do not join the Church of Rome," with decisions of the law courts, the language of the bishops and of Convocation, and the texts of the well-known declarations touching the Real Presence and Confession and Absolution. It is convenient to have all this, as we have it here, well arranged and carefully authenticated. If no other persons will value this work, the future ecclesiastical historian will feel an almost unspeakable gratitude to its anonymous compiler.

But the work has great present value for its accumulation of evidence relating to the character and purpose of the extraordinary movement now going on in the Established Church. The author, when he speaks himself, speaks with moderation; his own sympathies are with the High-Church party, and his language is characterised by that dignity of tone with which we are accustomed to meet in the more cultured section of that party. He writes, however, with equal decision and firmness. Thus, he says, in his brief preliminary remarks:—

"Ritualism is Romanism in its essential and outward characteristics. The aim of its advocates is—and that must be borne in mind—not to lead to the Church of Rome, *per se*, but to Romanise the Church of England. Should they succeed in this, they hope to go a step further, and effect the reunion of the Church, in its corporate character, with Rome at least, if not with the Greek Church also. And this is called 'the Reunion of Christendom all'; non-Episcopal Churches (even the Established Church of Scotland) whatever the spiritual life they exhibit, being excluded in the creed of the Ritualists from their idea of Christendom. The spiritual oneness of Christ's true Church is thus con-

* *A Few Facts and Testimonies Touching Ritualism.* By OXONIENSIS. (Longmans, Green, and Co.)

founded with a mere visible unity of external organization."

Protestant Nonconformists have, we think, pretty well kept this fact in sight, but it unfortunately happens that the high-Church party, as distinguished from the Ritualists, are not much, if any, more unsectarian in this respect than the Ritualists themselves, and that all non-Episcopal Churches are under their ban. They do not even seem to see that Romanism is the natural fruit of their own system. We are glad, however, to see the vindication of the High-Church party in these pages. The author says:—

"It is a favourite *ruse* with Ritualists to represent opposition to their practices as coming from the 'Low' Church, or as they are pleased to call it, the 'Puritanical' section of the Church. Nothing is more contrary to the fact. Some of the most effective exposures of their designs have proceeded from the pen of so-called 'High' Churchmen. And rightly and naturally. For 'High' Churchmen and 'Low' Churchmen may well unite against a foe with which neither the one nor the other holds much in common; a foe whose essential principles are absolutely hostile to the truth of that Gospel of the Grace of God, which both 'High' Churchmen and 'Low' Churchmen desire firmly to uphold and maintain."

It is hardly likely that we should be found concurring with the practical suggestions made by "Oxonienis," but if we could look at them from his own point of view, we should probably say that they are characterised by practical wisdom, as, in some respects, they are certainly characterised by a lofty Christian spirit. Amongst the things insisted upon are the necessity for legislation, the duty of more decided action on the part of High Churchmen, the duty of supporting the present rulers in Church and State; an intelligent perception of the root of the evil, which is carefully traced; compulsion to exclude sacerdotal doctrines, and lastly, "Let there be holiness." We regret to see in this chapter an attack of equal injustice and bad taste on Mr. Gladstone, who is referred to as "a Romanising and revolutionary leader, during the past few years." Very different is the tone of these words, "An attractive exhibition of the character of the 'true Christian may prevail when arguments fail; and the spirit and mind of Christ habitually manifested may disarm an opponent, and possibly win even a Ritualist.'" Does "Oxonienis" know that in writing this he is writing anti-State Churchism?

SCHOOL BOOKS.

Historical Course for Schools. Edited by EDWARD A. FREEMAN, D.C.L.—*History of Germany.* By JAMES SIME, M.A. (London: Macmillan and Co. 1874.) This is the fifth issue of this series. It has all the excellencies of its predecessors—accuracy, clearness, condensation, and careful chronological arrangement. But the defects of brevity and of a coldness of style and unpicturesqueness are more apparent, probably from the extent traversed by the historian. We have taken the verdict of a class of children on one of this series, and it was unfavourable. This, however, must be remembered, that history can only be taught by a teacher who knows much more than his class-book tells him. In the hands of a capable and well-read teacher these books will be found very serviceable.

Epochs of History. Edited by EDWARD E. MORRIS, M.A. :—1. *The Crusades.* By GEORGE W. COX, M.A., Author of "History of Greece," "Mythology of the Aryan Nations," &c. With a map. 2. *The Thirty Years' War, 1618–1648.* By SAMUEL RAWSON GARDINER, late student of Christ Church. Author of "History of England," "from the Accession of James I. to the disgrace of Chief Justice Coke," and "Prince Charles and the Spanish Marriage." With a map. (London: Longmans and Co.) Of the conception and plan of this series of historical school-books we spoke in terms of such warm commendation on the issue of the first number that we need do little more than call attention to the publication of the sketches of two other epochs. The first is on the Crusades. The second is properly the sequel of Mr. Seebohm's work on the Reformation. It is also the work of a writer eminently qualified for the task. A few words from the preface will best describe the author's aim:—

"The unity of the subject which I have chosen must be sought for in the growth of the principle of religious toleration as it is adopted or repelled by the institutions under which Germany and France, the two principal nations with which we are concerned, are living. . . . But though, as I have said, the present work is not intended for young children, neither is it intended for those who require the results of original research. The data for a final judgment on the story are scattered in so many repositories that the Germans themselves have now discovered that a complete investigation into one or other of the sections into which the war naturally falls, is sufficient work for any man. There must surely, however, be many, as well in the upper classes of

schools as in more advanced life, who would be glad to know at second hand, what is the result of recent inquiry in Germany into the causes of the failure of the last attempt, before our day, to constitute a united German nation."

Scripture Readings for Schools and Families. With Comments. The Kings and Prophets. By CHARLOTTE M. YONGE, Author of "The Heir of Redclyffe," &c., &c. (Macmillan and Co.) These selections have been made with great care and historical fidelity to the received chronology. The plan adopted by Miss Yonge is good, in that it forms a continuous narrative in the words of Scripture from the year of the disruption to the building of the second temple. We are glad to see the book of Tobit incorporated as illustrative of the condition of the ten tribes in exile. For young children we commend the book to the notice of teachers, but for readers of riper years we should ask a more critical treatment of the subject.

Lessons on the Collects. By the Rev. JOHN KYLE, Chaplain of the Royal Patriotic Fund Schools. (Church of England Sunday-school Institute.) Just the thing for Sunday-school teachers in whose classes the collects are used. The publications of this society are worthy of much praise, though we would suggest to the author of these and other lessons, that the method is too homiletical. The application of religious truth to the consciences and practice of children is best accomplished by a very few words, as the occasion serves. The disproportion between information and edifying remarks is very great in this set of lessons.

Euclidian Geometry. By FRANCIS CUTHBERTSON, M.A., late Fellow of Corpus Christi College, Cambridge, Head Mathematical Master of the City of London School. (Macmillan.) The *Nonconformist* is not perhaps the journal in which Acts of Uniformity should be recommended, but we cannot avoid the conclusion that the want of uniformity in books used in our public schools is a serious defect. When we consider how large a place in instruction is occupied by method, and how much a good method facilitates the acquisition of any subject, the want of uniformity in the method of teaching any one subject is felt to be a serious evil. Until very lately this evil was absent from the geometrical class. There was one text-book, though it had many editors—and that book was Euclid. Now, however, Euclid is condemned by a great number of teachers; though eminent mathematicians, as Mr. Todhunter, for example, contend on his behalf. The question, however, is not respecting Euclid, but between Euclid and substitutes for Euclid. If it be true that Euclid is artificial, unsuggestive, and cumbersome, as one teacher at least tells us, by all means let him be displaced; but let him be also replaced by some authoritative method, one which we can all use. As Lord Melbourne is reported to have said to his Cabinet, "Is it to be free trade or protection? which you please, only let us be agreed"; so we say, Euclid's method or any other; only let us all have the same; else what will the examiner do? To teachers who need a new text-book of geometry we commend this book as worthy of their notice. Mr. Cuthbertson has done his work exceedingly well, and has greatly diminished the difficulty of transition from the old order to the new by a series of parallel tables which exhibit the classification of subjects and the propositions of his work corresponding to those of Euclid's.

Arithmetic in Theory and Practice. By J. BROOK-SMITH, M.A., LL.B., St. John's College, Cambridge, Barrister-at-Law, one of the masters of Cheltenham College. Second edition. (Macmillan.) The best recommendation of this arithmetic is that the second edition has been called for. It is a very complete book, thoroughly scientific in its explanations, and abounding in good practical examples of work done by the teacher, and to be done by the pupil.

A Child's First Latin Book. Including a systematic treatment of the new pronunciation; and a full praxis of nouns, adjectives, and pronouns. By THEOPHILUS D. HALL, M.A., &c. (John Murray.) A very useful introduction to the "Principia Latina" and such books. The pronunciation is a necessary addition, and is explained with great simplicity.

Hosfield's New Pocket Editions:—1. *The English-French Grammar, Interpreter, and Mercantile Correspondent.* 2. *New English-French Dictionary.* By C. HOSFIELD and L. DANIEL. 3. *New French-English Dictionary.* By C. HOSFIELD and L. DANIEL. (Trübner and Co.)—The first of these volumes is a marvel of cheapness, of compression, and of fulness of information. It consists of three parts, here bound together in cloth, but also issued

separately. The first part contains a few grammar exercises and a list of common phrases; the second a complete grammar with reading lessons; the third, models of correspondence on commercial matters. The dictionaries are also very cheap, but they are accurately compiled.

BRIEF NOTICES.

Work of the Future for the Society of Friends. (Isbister and Co.) Mr. Thomas Hughes, in his "Week in the Far West," has the following dialogue:—"They have a way of getting hold of the Redskins, these Quakers, ever since Penn's time. All the churches, and all the sects, have tried their hands at it more or less, but it never amounted to much, though they sent good men enough, and spent piles of money." "But how do you account for it? Why should the rest fail and the Quakers succeed?" "I don't know much about it," said the potentate, "but from what I can learn, the rest began talking about the devil and their sins. Now the Quaker has been bred to begin at the other end. So he comes and sits down by the Redskins, and asks him what the Great Spirit has been saying to him, and that fetches him at once." The little book, whose title is given above, is written by one who understands the true vocation of Quakerism, and consists of an exhortation to the Society of Friends not to sink down into a theological sect, but to be true to their origin as witnesses to the reality of perpetual revelation of Catholic truth. We earnestly commend it to all and sundry. It is full of suggestions for Christians of every school. As to the outward work of Friends in missions, they are taking an active part along with the Congregationalists in Madagascar, which is not so much known as it deserves to be. Their reports are published at the depot, 14, Broad-street, Leominster—a curious place for the publication of such a matter, but any one who will take the trouble to send for the last four annual reports will be rewarded. It would be a gracious act on the part of the London Mission to give publicity in some way to the facts therein contained.

Preaching. Three Lectures delivered in the Trophy Room in St. Paul's Cathedral. By the Rev. DANIEL MOORE, M.A., the Rev. C. DALLAS MARSTON, M.A., the Rev. Sir E. BAYLEY, Bart., B.D. (Hatchards.) The delivery and publication of these lectures may, we hope, be taken for good signs of the times as respects the spiritual power of the Established Church. They originated, we are informed, in a feeling that "the training of candidates for holy orders in the Church of England is in no respects more defective than in reference to the important function of public preaching." Arrangements were, therefore, made for the delivery of four lectures, three of which are printed in this volume. It is stated that nearly five hundred clergymen and students applied for cards of admission to hear them, and that the success was so encouraging that a permanent Homiletical Society has been established. We have read the lectures with both interest and admiration. They are all characterised by great practical wisdom and devout purpose, and we know of no recent publications upon the subject more calculated to be useful to the student. Mr. Moore's is the most perfect, comprehensive, and happily illustrated, but each has a special value. The Established Church has lost and is losing much of her hold upon the people by her neglect of good preaching, and none can more ardently desire than we that her legitimate spiritual power should be increased to the very utmost.

Ultramontanism. England's Sympathy with Germany, &c., and Germany's Response, &c. Edited by the Rev. G. R. BADENOCH, LL.D., F.R.H.S., F.S.S. (Hatchards.) Instead of giving in its usual place the whole of the title of this work, we prefer to state its contents. In a brief introduction a narrative is given of the circumstances which led to the meetings held in St. James's and Exeter Halls, to express sympathy with the German Government in its endeavour to put down Ultramontane aggression upon the State. We have next the letter of the Pope to the German Emperor, the reply of the Emperor, reports of the two meetings referred to, the responsive proceedings in Berlin, including a fac simile of the Emperor's letter to Earl Russell, the text of the recent ecclesiastical laws of Prussia, some recent ecclesiastical laws of this country respecting Roman Catholics, Dr. Manning's and Dr. Dollinger's declarations on Ultramontanism, the declaration of the Munich Congress, the German bishops' oath to the Pope, the texts, with translations, of the famous Encyclical Letter, and of the Syllabus, and of the Decree of Infallibility, some lists

of sympathisers, and lastly an historical sketch relating to the Papal supremacy from the pen of Mr. R. Potts, M.A., of Trinity College, Cambridge. All the public proceedings referred to and printed here have already been commented upon in this and other journals, but this need not prevent us from expressing our sense of the great value attaching to such a collection as this. Who does not know how difficult it sometimes is for the most experienced writers with the best of memories to lay his hand upon documents such as those contained in this work? A higher value, however, attaches to this work from its historical evidence of the real character of the Ultramontane struggle. Mr. Potts's review, which extends over more than two hundred pages, is very complete in its facts. Its intention is to "exhibit the continual attempts and struggles made to establish the supremacy of the Papal power in England; how these attempts were resisted for a long series of years, and how at length the Papal power was abolished, and the supremacy of the Crown of England declared by law to extend over all persons and causes, both civil and ecclesiastical, within the realm." The essay contains a great deal of valuable information, and is clearly and faithfully written.

Under the Seal of Confession. By AVERIL BEAUMONT. In Three Vols. (Sampson Low, Marston, Low, and Searle.) Mr. Beaumont has written a capital novel, with a good plot, well-defined characters, and an analytical power of following and describing the order of emotions under varied circumstances, which has been equalled by only two other modern novelists—George Eliot and Mrs. Oliphant. The opening scene of the novel is laid on the coast of Northumberland, and introduces us to three families—Lord Philip Brereton and his mother; Mrs. Vane, the deceased rector's widow, and her daughter; and the librarian of Ravensburgh, with his wife and daughter. Lord Ravensburgh falls in love with Stella Vane, and nothing would have gone amiss but for the fatal ambition of the two mothers. Lady Letitia, proud and ambitious, viciously opposes anything of the kind, while weak but unfeminine Mrs. Vane urges her daughter on to catch the lord. On the sensitive and delicate nature these constant urgings produce the very opposite of their intended effect. She shuns the suitor, and, loving him all the time, deliberately rejects him. This event leads up to the plot of the work. The suitor next pays attention to the charming daughter of the old librarian, and they are near to marriage when the catastrophe occurs which is disclosed "under the seal of confession." We will not trace the plot further, but simply say that this is one of the best-written novels of the year, and that few novelists have equalled Mr. Beaumont in his fine delineations of female character. We should like to know how the author got all the mottoes to his chapters. There is not one invented from "An Old Play," but each is so perfectly descriptive that one might sometimes suppose that the chapters were written to the mottoes instead of the mottoes being found for the chapters.

THE CROPS AND THE HARVEST.

Mr. Mechi, writing from Tiptree Hall, reports favourably of the crops. He says:—"Despite a certain percentage of blight in the tender white wheats, we have (according to my own observation and the replies of numerous visitors to this farm from many parts of the kingdom) a more than average crop of wheat and of barley, the grain being plump, firm, and of superior and well-ripened quality. There are complaints of drought from some light-land districts, and the hay crop is short, but the warm, dry season has been especially favourable to the cold, stiff, and other wheat-growing lands. All around this neighbourhood, both field and garden crops are highly satisfactory, and I have reason to believe that this promises to be a happy agricultural year as compared with the last two disastrous ones."

Mr. Thos. C. Scott, writing to the *Times*, says:—"The premature ripening of the corn crops, arising from the excessive and continuous drought, has brought on harvest a fortnight earlier than was lately anticipated, and in the eastern counties a week ago I saw several fields of wheat and barley cut and carried. The importance of this circumstance cannot be over-estimated, as there are good data for believing that there is literally no home-grown wheat left in England, and that nearly all the granaries of the world have been swept clean. In ordinary years this circumstance would have been a source of national regret, because to make good flour and bread it is usually necessary to mix a certain quantity of old wheat with the new; but this season the almost ripey character of the grain will enable it—barring unexpected wet weather—to go straight from the growers' to the millers' hands. In quantity, quality, and weight, it is unquestionably the crop of the season; not only in

this country, but in all others. The area, too, in the United Kingdom is undoubtedly excessive, reaching, probably, 4,000,000 acres; and if this affords, as I estimate it will, an average of 32 bushels an acre, the produce will be 16,000,000 quarters, or within 6,000,000 quarters of our old estimated consumption. This is less than half the foreign importation of 1872-3, and than what is likely to be found to be that of 1873-4. In inspecting the wheat throughout the midland, eastern, southern, and western counties during the last three weeks, I have scarcely found a defective wheat-field anywhere. On inspecting Mr. Mechi's crops a week ago, I found red insects, which could only be detected by the aid of a microscope, eating the kernels of the wheat, confirming his letter which lately appeared in your columns; but this is not general, and the vigour of the plants, even in his case is overcoming the ravages of these insects. The probable outcome of Mr. Mechi's wheat crops I estimate at from 48 to 56 bushels an acre, and nothing below. In contradistinction to his system—which is that of rich manuring—I have visited Mr. Prout's farm, in Herts, and Mr. Middleditch's, in Wilts, where deep steam cultivation is substituted for live stock and manure, and I must say that their wheat crops surpass anything I have seen or heard of this season. Mr. Prout has had no live stock on his farm for 13 years, and Mr. Middleditch for four, and yesterday the latter sold nearly 500 acres of wheat at 11s. an acre on an average, some reaching 17s. 6s. Either of these gentlemen might challenge England for wheat crops, and, though this may not induce landlords to relax prescriptive—I may almost say restrictive—clauses in their leases in favour of enterprising and intelligent tenants, it should at least make them and their advisers think. Barley in general is under an average crop, but in certain districts a perfect failure. Oats in England under an average, in Scotland half a crop, and in Ireland barely an average. Potatoes everywhere good, and likely to be available for cattle food as a substitute for Swedish turnips. Mangold regular, but small in the bulb, and not an average weight per acre. Swedes are not half a crop, and do not occupy half the usual area. Heavy rains from the present time may improve them, but cannot make them come to more than half the usual supply of stock food. All substitutes and provender of all kinds must, therefore, be dear, especially as there is an extra head of stock to maintain. Fodder and cake, in the great grazing districts of Bucks, Leicester, and Somerset, are now being given to stock on pastures where usually there was more kept than animals to consume it. In some districts treacle, costing 12s. a ton, or the same price as linseed oil cake, is being used as a condiment in connection with cut hay and straw for the maintenance of live stock. Unfortunately, straw this year, except in the case of wheat, is almost as deficient in its growth as grass, and will afford but a limited substitute for fodder. Hay is not only a deficient crop, say one-third of an average, but, from the necessity of stock owners, not more than three-fourths of the usual acreage has been gone over by the scythe. Saintfoin and lucerne, which revel in calcareous subsoils, have been the only good herbage crops of the season. Hops, from spring frosts and vermin, are not likely to be more than half a crop, and on rank, cold soils less than that. In regard to labour, it is only necessary to say that it is everywhere abundant, and that supply and demand, and not unions, regulate its price. The upstanding wheat crops of the season render reaping machines universally available, but I know of many cases where they have been offered to the harvest contractors for nothing and declined, on account of the abundance of labour."

THE NATIONAL TEMPERANCE FETE.

Yesterday week the annual fête of the National Temperance League took place at the Crystal Palace, when there gathered there the friends and supporters of total abstinence, to show to the world that they could be just as happy as other people, and as much enjoy their holiday. As a demonstration the numbers evinced a falling-off. Last year the returns were 53,000; this year there were fifteen thousand less, but last year there were two choirs of 5,000 each, and as this year there was but one, this will help to account for the deficiency. However, the deficiency is not to be accounted for entirely in this way, nor as some do by the influence of strikes and other causes which interfere with the distribution of wages. In reality, perhaps, it may be the charm of novelty is gone off, and people who have been to the Palace some twelve or thirteen times do not care to make a special effort to go again. Perhaps the programme requires a little variety, or a more attractive character, as it has been stereotyped and remained year after year in all its fundamental principles the same. The temperance fête, as is usual, was partly an occasion of meeting together for business, and partly an occasion for the indulging in festivity and social intercourse. We will speak of the business part of the affair first. It consisted of a temperance conference presided over by Mr. W. B. Robinson, master shipwright and engineer of Portsmouth Dockyard, at which papers were read by Canon Babington, of Brighton, a veteran teetotaler, who has seen some eighty-three summers; Mr. Thomas Knox, of Edinburgh, who claims that abstinence principles be inculcated in the school-books of the nation; Dr. Robert Martin,

of Manchester; and Mr. Handel Cosham, who treated the subject from a political and economical point of view. In the transept at a later hour there was a public meeting presided over by Samuel Bowly, who dwelt upon the importance of union amongst all the labourers in the temperance field. He was glad to think that they had 1,000 of the 20,000 clergy of the country on their side, and he hoped they would soon have the rest, including the bishops. The Rev. R. M. Grier, vicar of Rugeley, was glad to be there to take part in a magnificent demonstration which he believed would one day triumph and change the whole character of English society. The Rev. Dr. Paterson spoke of total abstinence as the only efficient remedy for drunkenness. Professor Mahan, of Oberlin College, who was delighted to be there, said in America at least one-half the population are teetotalers. Their ministers were teetotalers, and so were the members of their churches, with but few exceptions, and in some of their States prohibition was established by law. Maine was an illustration. At the very time it was proclaimed that prohibition was a failure there, an individual offered 500 dollars to any person who would designate a place where liquor was sold over the bar. He referred to the women's movement, he had seen 150 of the Crusaders, as they were called, at work in the city where he dwelt, and he never saw a more solemn scene in his life. In less than three weeks there was not in the place a shop where intoxicating drinks were sold openly. After a while, when the enemy gained strength and began his nefarious practices the law was put on him, and the people rose up and said they should not do it. The last speaker was Baboo Protap Chunder Mozoomdar, of Calcutta, who spoke in excellent English, complained of the mischief done by Europeans in introducing alcoholic drink into India. It was a fact, he said, that the British Indian Government had made an increase of 24,000,000l. to its income during the last ten years, and that it has as a rule promoted the officials who have been instrumental in increasing the revenue and in multiplying liquor-shops throughout the country. There was besides an open-air meeting in the grounds, at which the speakers were Froome Talford, Esq., (chairman), the Rev. Samuel Knell, Mr. Bailey, Mr. Samuel Capper, and Mr. William Dunn. There was besides an evening meeting in the opera theatre, presided over by Mr. G. C. Campbell, consisting of some of the oldest temperance reformers in the country, and at which addresses were delivered by Mr. Jabez Inwards, Mr. Atkin, Mr. Whittaker, Mr. T. A. Smith, Mr. J. W. Kirton (of Birmingham), and Mr. Joseph Malins.

Next to oratory, music is the most prominent feature of the temperance fête. Perhaps it may be said that at the Crystal Palace the great feature of the day is the concert by choirs of 5,000 members of the Bands of Hope. It was so last Tuesday week. Never did they sing better under the able guidance of Mr. Frederic Smith. Many of the London Bands of Hope were represented, and besides there were representatives from Chatham, Rochester, Strood, and Milton-next-Sittingbourne, Chelmsford, Colchester, Kettering, Leicester, Henley-on-Thames, High Wycombe, Reading, Oxford, Portsmouth, Ryde, Isle of Wight, Hastings, and Maidenhead. It was a pretty sight to see them all clean and shining and in their glory. We may be sure that it is to see them the people come from afar. In the morning, in addition there was an instrumental concert, and there was a cricket-match. One of the great attractions out-of-doors was the aquatic sports. The list was open to all members of Bands of Hope from twelve to sixteen years of age. Each prize was stoutly contested; the steeple-chase and duck-hunt afforded great amusement, nor was the amusement less when it was announced that the duck had been caught by a lad whose name was Drake. In the evening there was a balloon race, and an entertainment given by the Royal Poland-street Hand-bell Ringers, under the leadership of Mr. D. S. Miller. The receipts, which were upwards of twenty pounds, were given to the Temperance Hospital. The Welsh Choral Union also gave a concert under the leadership of Mr. John Thomas, harpist to Her Majesty, and that was in every way a great success. Indeed, in spite of the falling off in numbers, that term may be applied to the whole of the day's proceedings. The multitude came there to enjoy themselves, and they did so. All day long people were eating and drinking—unintoxicating fluids—and making themselves merry. The day was all that could be desired, and the Palace swarmed with old and young, rich and poor, all earnest in the cause of teetotalism, and rejoicing that their numbers were so large. As the Palace was lighted till ten o'clock, it was late before the long and happy day was brought to a close. It was then that Mr. Rae, the indefatigable secretary of the National Temperance League, felt his responsibilities were over in that department of temperance work for another year.

The ballot for the vacant seat for Stroud took place on Friday. The recent decision of Mr. Baron Bramwell as to the risk of paying mill hands while giving them a holiday, had an obvious effect, most of the mills remaining at work. The declaration of poll was made at a quarter past nine o'clock. The numbers were as follows: Brand, 2,695; Stanton, 2,613; majority for Brand, 82. This is a Liberal gain of one seat. It is stated that the people of Stroud have spent 50,000l. upon elections and petitions within the last six months. It is said there is to be yet another petition,

Epitome of News.

The Queen will reside at Osborne till about the 14th or 15th of next month, and then proceed to Scotland.

The Queen and Princess Beatrice attended Divine service at Osborne on Sunday morning. The Rev. George Prothero officiated.

On Wednesday evening Marlborough House was the scene of a very extraordinary gathering at a fancy dress ball given by the Prince and Princess of Wales, and to which a large number of distinguished, and many fashionable, persons were invited.

On Friday a ball of a similar character was given at Apsley House by the Duchess of Wellington, which was attended by the majority of the company who were present at the Prince and Princess of Wales's ball. At the Duchess's dance fancy dress and costume were optional, and many of those availing themselves of her grace's invitation adopted uniform or frock dress. Those who did not do so generally wore the dresses they appeared in at Marlborough House. The Prince and Princess of Wales attended the ball.

The Prince and Princess of Wales on Saturday were present at a polo match played at Hurlingham between the officers of the Royal Horse Guards (Blue) and the officers of the 9th Lancers. Her royal highness afterwards presented a cup to the successful competitors—the officers of the 9th Lancers.

The papers announce that Prince Leopold, who met with an accident soon after his arrival at Osborne, has been confined to his room ever since. Although there is no longer cause for alarm, some time must elapse before his royal highness can be restored to health.

Mr. Gladstone left town on Saturday morning for Hawarden Castle, Chester, and is not expected to return.

The *Observer* understands that the Government intends to revive the custom of the Ministerial fish dinner at Greenwich. The dinner will be on Saturday next.

A baronetcy has been conferred on Lord Mayor Lusk, and the dignity of knighthood on the sheriffs of London and Middlesex.

The statue of Sir Titus Salt, which has been raised at Bradford, will be unveiled next Saturday by the Duke of Devonshire.

It was stated at a meeting of the Twickenham local board two days ago that the Thames is lower in that district than it has been for fifty years.

Mr. Thomas Hurt, publisher of the *North Shields Gazette*, was drowned at South Shields on Saturday morning, whilst bathing.

The writ for the Kidderminster election has been received. The nomination is fixed for to-day, and the polling for Friday. Mr. G. H. Lea is the Liberal, and Sir William Fraser the Conservative candidate.

The Newmarket magistrates on Thursday, after a long legal argument, dismissed the summons against Mr. H. Chaplin, M.P., for permitting betting on the Newmarket July course. A case for the Queen's Bench was asked for by the prosecution, and was at once granted.

During a thunderstorm on Friday at Leamington, the Avenue station of the London and North-Western Railway was struck by lightning, an angle of the chimney of the ladies' waiting-room was broken in pieces, and the chimney was thrown down. A lady who was in the room, and several officials about the station, were severely shaken, but all escaped without actual injury. A water-spout is reported to have occurred at Chatham.

A Northampton journal states that Mr. Edwin James, formerly M.P. for Marylebone, will be a candidate for Northampton on the first vacancy.

The Master of the Rolls has been occupied for the past fortnight in trying a suit, instituted by the Commissioners of Sewers of the City of London, to determine the validity of a number of enclosures amounting to nearly 3,000 acres, made or sanctioned by the lords of the manor in Epping Forest during the last twenty years. When the bill was instituted it was demurred to on the ground that the right claimed was unknown to the law, but the demurrer was overruled, and nothing but the question of fact, whether the plaintiffs and others have a right of common of pasture over the waste lands of the forest, now has to be tried.

It is understood that Government for the present has abandoned the proposal to erect a new mint on the Thames Embankment.

The body of Mr. Gummery, druggist, Kidderminster, was found on Thursday in the churchyard, lying between the graves of his father and mother. A phial of prussic acid was found near him, and a medicine glass, in which he appeared to have measured a dose of the deadly liquid.

While an express train from Oxford was running at full speed on Friday morning, the driver saw three trucks and a goods van on the line. He put on full steam and dashed into them, as he could not avoid a collision; and thus the result of the accident was not so serious as it might have been. The passengers were severely shaken, but only one—a lady—was too much hurt to continue the journey.

There was a maiden assize at Huntingdon on Monday. Chief Baron Kelly congratulated the county on the result.

It is understood that the Duke of Richmond has determined to abolish betting during the Goodwood Meeting as far as he can, and that, in order to carry

out this resolve, his grace has determined not to permit the assemblage of professional betting men, nor even to allow the establishment of the customary Tattersall's ring.

Mr. R. Shields, a draper in Falkirk, has been awarded 3,000*l.* in compensation for injuries he received in the Bonnybridge accident in January last.

The Liverpool papers report the departure from the Mersey, for Canada, of a party of 200 emigrants from the agricultural districts—locked-out labourers, their wives, and children. They sailed in the Allan steamer *Sarmatian*. A number of leading local trades-unionists and gentlemen who have interested themselves in their cause attended to say adieu to the emigrants. Before starting, Mr. Edmund Jones, on behalf of the various trade societies in Liverpool, handed to Mr. Ball (who is accompanying the party to Canada) 14*l.* 19*s.*, to be distributed to the most needy of the emigrants on their arrival in Quebec.

At the adjourned inquest on the "Flying Man," on Thursday, the jury found a verdict of accidental death, and exonerated the proprietors of Cremorne Gardens from blame, but called the attention of the authorities to the frequency of dangerous exhibitions.

It was reported to the subscribers to the Charles Knight Memorial Fund, at a meeting held at the Freemasons' Tavern, that the amount collected had reached 1,100*l.* After much discussion it was resolved to erect a bronze memorial in Windsor, and establish one or more scholarships in connection with the Stationers' School.

The Hospital Sunday Fund, upon the whole, exceeds that of last year, when nearly 28,000*l.* was collected, by from 1,500*l.* to 2,000*l.*

A verdict of wilful murder has been returned by the coroner's jury against Frederick Wales, a labourer in Suffolk. The prisoner, in the course of a fight with a man named Peltinghall, at Had-discoe, near Lowestoft, pitched Peltinghall into the water, and then threw stones at him till he was drowned.

It was stated by Mr. Halliday on Saturday, at the Forest of Dean miners' annual celebration, that the South Staffordshire strike had cost the miners 50,000*l.*

The pilgrim labourers, forty-seven in number, entered Bradford on Saturday, and were entertained by the trades council. A public meeting was afterwards held.

The quantity of ice reported in the Atlantic probably exceeds the quantity of any season within recollection, and it has been seen further south than any reported for some years.

On Thursday evening the United Kingdom Band of Hope Union entertained a body of American ladies and gentlemen who, to the number of some sixty or seventy, are at present travelling in England as the Educational Party. Mr. S. Morley, M.P., presided, and several of the guests delivered addresses, in which they freely admitted the failure of prohibitory legislation to stop the sale of liquor in America.

A Dublin telegram says that on Saturday a respectable farmer named Labor was arrested for the murder of his wife, which occurred at Ballyear, near the Curragh, Kildare. The weapon used was a large hatchet, and the body of the unfortunate woman was hacked in a frightful manner.

The City Liberal Club is to be erected on a freehold site lately purchased in Walbrook. In consequence of the success which has already attended the formation of the club, it is intended to raise the entrance fee to twenty guineas and the annual subscription to ten guineas after September 1 next. The number of members already enrolled is close upon 1,000.

It is expected that the Bessemer saloon steamer will be floated at Hull before the end of next month, and will be ready immediately to commence the Channel service.

Resolutions were passed, at a meeting held in Chancery-lane on Thursday, under the presidency of the Duke of Manchester, in favour of the formation of a society for the protection of railway passengers, with the object of assisting persons injured by accidents, and endeavouring to improve the management of railways.

We learn by a medical bulletin, dated Tunbridge Wells, Monday, and signed by Dr. Wardell, that Mr. Charles Gilpin, M.P., is in a precarious state, but that he is not worse than he has been for the last few days.

A supplementary Civil Service estimate has been issued, amounting to 646,090*l.* The items include 5,833*l.* on account of the marriage of the Duke of Edinburgh, the total being made up as follows:—Expenses of Lord Chamberlain and suite, and presents, 3,655*l.*; treaty expenses, 143*l.*; allowance to ambassador at St. Petersburg, for entertainments, &c., 1,500*l.*; illuminations of Embassy house at St. Petersburg, 275*l.*; contribution towards illumination of city of Edinburgh, 300*l.*

Another bequest has been added to the list of benefactions to Owens College, Manchester. Mr. Charles J. Darbishire has left a sum of 2,000*l.* to the college, of which half goes to increase the endowment of the Chair of Jurisprudence and half to the purchase of books for the library.

Mr. William Cobbett on Thursday applied to Vice-Chancellor Malins for a rule nisi to show cause why a writ of *habeas corpus* should not be issued to release Arthur Orton from prison. Mr. Cobbett was about to read an affidavit in support of his application, but he was stopped by the Vice-Chancellor, who said the point had already been

decided by the Court of Queen's Bench, which had held that such an application could be made only by a barrister.

The drought has been seriously felt in Kent, and farmers, &c., have had to send many miles to procure water to supply their stock, &c., and in many parts the ponds supplied from the land are dried up, and water is becoming very precious. In the pheasant coverts water is laid down in troughs to keep the young "long-tails" healthy.

Sentence of six months' hard labour was passed at the Devon Assizes on George Payne, the man who had charge of the boat by the upsetting of which, off Teignmouth, a few days ago, five persons lost their lives.

Miscellaneous.

DANGER OF LEAVING MOVING TRAINS.—On this subject a correspondent of the *Times* writes:—"This practice (as regards alighting) may be seen in full force at the various arrival platforms every morning. As each train comes briskly in, the doors fly open, to the danger of bystanders, and the passengers appear to be shot out in a manner which would be ludicrous were it not suggestive of danger even to the adept performer. The public should bear in mind that accidents arising from this cause can form no ground of claim against the railway companies; moreover, that they are not covered by any railway accident insurance, and (what may not be so generally known) are expressly excepted in "general accident" policies along with riding in other than passenger carriages and other infractions of railway bye-laws.

MILL HILL SCHOOL.—One of the former pupils of this school, Mr. Eustace John Kitts, has, in spite of illness at the time of examination, come out second in the recent final examination for the Indian Civil Service. Also Mr. Arnold Horne, who left the school twelve months since, has within the last few days passed thirty-fourth out of fifty successful candidates in the open competition for the Indian Civil Service. Of boys still in the school, Mr. Ernest Wilcox last month passed successfully the preliminary literary examination for membership of the Royal College of Surgeons. And the list just published of the students who have matriculated in the University of London contains the names of three Mill Hill boys—Willie Marston, who passed eighth out of sixty-three in the honour division, and Thomas Alfred Gurney and Herbert William Trenchard, both in the first division.

INTERESTING RELIC.—We have been shown an interesting relic in the shape of a pocket Bible, which is said to have been printed at the instance of Oliver Cromwell, for the use of his soldiers. Its title-page bears the date 1653, only a few years before the Protector's death. The small type (nonpareil) and numerous references give it quite a modern look, though it hardly approximates the present mechanical finish of the sacred page, even in America. Its reading by the light of the campfire must have been a painful process. The book bears evidence of considerable usage; its leather binding is covered by a very ancient appearing bit of cloth, that must have been somewhat gorgeous in colouring in its time. It appears to have been brought to Virginia about 1660, by either Captain Darke or Captain Rush (an ancestor of the once celebrated Dr. Rush, of Philadelphia), who were cavalry officers in Cromwell's army, and it is now the property of the Rev. Walter S. Drysdale.—*New York Evangelist*.

THE LATE ENDOWED SCHOOLS COMMISSIONERS AND THEIR WORK.—It will be remembered that much angry controversy was roused two or three years ago, by the attempt of the Endowed Schools Commissioners to adapt a wealthy but antiquated and feeble charity-school to the educational requirements of Westminster. Now that the much-abused scheme is in operation, the aldermen of London are found meeting in the new schools, with the aid of Members of Parliament like Messrs. W. H. Smith and J. G. Talbot, who vigorously abetted them in their original opposition to the scheme, and exchanging mutual congratulations, on the great success of the experiment. It is not easy for politicians of any school to remain long insensible to the advantages of a plan which places higher secondary education within the reach not only of the traders of the middle-class, who can afford to pay for it, but also of all those of the poor who, being unable to pay, have nevertheless entitled themselves to advancement by their intelligence and industry in the elementary schools.—*Spectator*.

ACCIDENT TO A SCHOOL EXCURSION TRAIN.—Wednesday evening brought the first of the annual crop of railway accidents which too frequently accompanies the season of excursion-trains. The committee of St. Mark's Congregational Chapel, Mildmay-road, Haverstock-hill, had chartered a special train to convey a number of school-children to Boreham Wood, and, while the picnic went on, the train was shunted on a siding in the Elstree and Boreham Wood Station. At nine o'clock in the evening, the time fixed for return, the little excursionists took their seats, and the station-master gave the signal "all right" for the train to pass on to the main-line. Unfortunately, either the points were not moved, or else they were moved in the wrong direction, and the train, instead of going out on to the main up-line, as it ought to have done, dashed violently against a large pair of buffer-stops at the opposite end of the siding. The shock of the concussion at once extinguished the

lights; the windows were broken, and the fragments of glass flying about in all directions did considerable injury. Fortunately, no one was killed, but upwards of twenty of the children were found to be most severely bruised and shaken, and several were very seriously cut about the hands and face with the broken glass.

MR. LEONE LEVI ON THE BRUSSELS CONGRESS.—Mr. Leone Levi, an eminent jurist, and also an esteemed member of the London committee of the Peace Society, has addressed an able paper on this subject to the *Daily Telegraph*, from which we extract the following:—"It is a good omen for the prospects of humanity in international intercourse that the Russian Government, at the instance of the Society for the Improvement of the Condition of Prisoners of War, has taken the initiative in summoning a conference for the purpose of determining the laws and usages of warfare. I am not sanguine that any rule professing to limit the action of belligerents agreed upon in time of peace will be faithfully respected in time of war. The most effective method of checking the brutality, the excesses, the savagery of war, is to put an end to war itself; and I sincerely hope that the resolution passed last year by the House of Commons, on the motion of Mr. Richard, and since adhered to by some of the principal Powers in Europe and America, in favour of international arbitration, will bear fruit in encouraging the adoption of this mode of settling international disputes. Nevertheless, as matters are, it is only becoming that we should seek, by concerted action, to modify the evils of war, and to narrow, as much as possible, the range of its operations."

WORKING MEN'S CLUBS.—The Dean of Westminster presided on Thursday at the twelfth annual meeting of the Working Men's Club and Institute Union held in the hall of the Society of Arts. In the course of his speech, Dr. Stanley said he sometimes asked himself what were the means by which the great falling of drunkenness, which in the last century was as common among the upper classes as it was now among the lower, had disappeared. Surely the answer must be that the upper classes had had their minds more open to elevating pursuits, and he might ask, why, in proportion as institutions of this kind grew and increased, should not this vice disappear from among the lower classes also? Another point which stood between classes, which this system would help to do away with, was the dissimilarity in ideas and in education—a dissimilarity he had often found in educated people. When he had to preach he always found a great difficulty in preaching to a miscellaneous congregation, as he felt that different persons had a number of different ideas which they expressed in different language, and he never could feel sure that the chief idea he wished to convey was not understood in a perfectly different sense by the various hearers. One of the great advantages of the clubs was the system of excursions to London. No doubt also they felt the extraordinary pleasure of visits to the country; but surely there must be a great advantage in living in the centre of the greatest and most famous city in the world, where there were so many objects of interest, such as the British Museum, &c. Of course, a place that occurred to himself, where he had been so glad to see so many working men, was Westminster Abbey. He had often inquired of the police and officials on great holidays whether they had observed any intoxicated persons strolling into the Abbey, and he had been invariably told "not one."

PALESTINE EXPLORATION FUND.—A drawing-room meeting in aid of the above was held on Thursday afternoon at the residence of the Duke of Westminster, Grosvenor House, Upper Grosvenor-street. In the absence of the Duke, Mr. John Macgregor presided and there were present, among others, Captain Warren, R.E., Lieutenant Conder, R.E., Mrs. Finn, widow of the late consul at Jerusalem; Mr. W. Besant, M.A., secretary; Mr. Cyril Graham, &c. Mr. Macgregor, in opening the proceedings, said that though the extent of Palestine was so limited, yet there were a large number of people at work there, among others the Germans and French. The Americans also, who until lately were perfectly uninterested in the matter had been induced to raise a sum of £10,000, and had an exploring party there, and our own expedition and theirs were working together in perfect harmony. It was necessary, however, that the English should accomplish more than they were doing at present, and it was with the object of extending their operations that that meeting was called. Lieutenant Conder then gave an interesting account of the work that he and his party had performed, and the list of identifications and discoveries that had been made, viz., Ecbatana, on Mount Carmel; Scorusa, now called Deir Easur; the rock of Oreb; and the wine-press of Zeeb, mentioned in the book of Judges; the altar of Ed, spoken of in Joshua; and Nob, to which place reference is made in the Books of Isaiah and 1 Samuel. Captain Warren, before giving an account of his experiences, made an appeal to the meeting for increased support to carry on the work of exploration, which was at present flagging for want of funds. He then enumerated and graphically described the principal discoveries that had been made in the city of Jerusalem itself, where his expedition had been at work. He urged the subscribers to the fund to complete the work of surveying the country as soon as possible, as the land, being so fertile, was constantly being taken by the Greeks and other foreign cultivators of the soil for farming purposes. As a consequence, the old names of the towns and villages were fast disappearing

and the whole country was assuming a different aspect. Various questions relative to the state of Jerusalem and other points of interest were put to the two gentlemen who had conducted the exploring parties, and answered. We may state, for the benefit of those interested in the subject, that yesterday's meeting was the first of a series that is to be held, and information as to which can be obtained of the secretary at the office of the fund, 9, Pall-mall, East.

ALLEGED CABINET DISSENSIONS.—The London correspondent of the *Leeds Mercury* writes:—"Rumour has it that there was, to put it mildly, a very animated discussion at the Cabinet Council on Friday. The subject was of course the Endowed Schools Bill, which has brought such discredit upon the Government. It is openly asserted that Mr. Hardy and the Marquis of Salisbury insisted upon the introduction of that measure; that Mr. Disraeli resisted it as far as he was able; and that matters reached a crisis when the question formally came before the Cabinet on Friday as to what schemes should be sacrificed. Mr. Disraeli, it was remarked, was not in the most amiable of tempers when he reached the House fresh from the councils of his colleagues. He felt apparently that he had been led into a false position, and that the session which he had intended to be fruitful had, in consequence of a blunder, been rendered almost barren. There are assertions indeed abroad to the effect that unless the attitude assumed by the obstructionists in the Cabinet changes during the recess, a reconstruction of the Ministry will become inevitable. Those who affect to know most on the subject declare that sooner or later the Marquis of Salisbury will, at all events, have to be got rid of. He, and it is also said Mr. Hardy, are acting as a dead weight around the neck of Mr. Disraeli, who feels the utmost difficulty in carrying out the full measure of his intentions. In the case of the Endowed Schools Bill it is asserted that he yielded against his own strong judgment. He knew perfectly well whither it would lead, and the risk it would entail upon the Government; but he at length resolved to let the reactionists have their way for once, so that in the future he might be the better able to oppose their policy successfully by pointing out to them the dangers connected with their intentions. But, on the other hand, it is declared that neither the Marquis of Salisbury nor Mr. Hardy will allow the Premier to have his own way. Mr. Disraeli, it is well-known, is ambitious, now that he is really in power, to do something which shall include his memory in the list of great statesmen. This, of course, he can only do more or less by devising and carrying out liberal measures. Now, this is just the thing which the noble marquis, with the recollection of 1867 fresh in his mind, most fears, and it is simply a question of time as to how long he can curb Mr. Disraeli or Mr. Disraeli tolerate him. If all tales be true, the Cabinet is not at present in a very happy condition. Mr. Disraeli is distrusted by the party to whom I have referred. They are by no means assured as to the wisdom of his ecclesiastical policy, and they are moreover desirous of carrying out the axiom of "rest and be thankful," except of course in the case of action which is strictly of a revisionary character. Altogether the opinion seems to be that Mr. Disraeli has yet all his troubles before him."

Cleanings.

Josh Billings says, "Time is money, and many people pay their debts with it."

The people of Toulouse must be a hard set. A writer speaking of the city, says:—"It is a large town, containing 60,000 inhabitants built entirely of brick."

A Virginia sheriff asked a murderer if he wanted to make a speech on the gallows, and the man replied:—"Guess not; it looks like rain, and I don't want to get wet; go on with the hanging."

Parisian ladies are wearing earrings representing monkeys, guinea-pigs, lizards, chandeliers with candles in them, birdcages with birds within, tortoises, spades, spurs, tongs, officers' epaulettes, &c. The effect is not pleasing. On the contrary.

A Utica paper says that the Clearfield fair consisted of a calf, a goose, and a pumpkin. It rained so hard the first night that the goose swam off, the calf broke loose and ate the pumpkin, and a thief prowling around stole the calf, and that ended the fair.

The ladies of Brooklyn, New York, have combined to put down corsets, high-heeled boots, and such-like auxiliaries of the falsely fair. Tight-lacing means a cramped liver, and that means a jaundiced skin and a red nose. The *Lancet* says with regard to this:—"The hour-glass, which seems to be the model of form to so many of the fair sex, should rather suggest a warning of the flight of time, and the ravages which unnatural dress cannot fail to accelerate."

SINGING, TALKING, AND DOING.—Some time since Father Ignatius was about to preach at a well-known church. A popular hymn of Dr. Watts' was sung before the sermon, and when it ended the preacher slowly repeated the last line, "Demands my soul, my life, my all," adding, "Well I am surprised to hear you sing that. Do you know that altogether you only put fifteen shillings into the bag this morning?"

THE TEXT.—"Jock," said a farmer to one of his workers one Sunday, after the return of the latter from church, "whaur was the text to-day?" "I

dinna ken," answered Jock; "I was ower lang in gaun in." "What was the end o't then?" "I dinna ken; I came yot afor it was dune." "What did the minister say about the middle o't then," said the master, angrily, determined to have an answer of some sort. "I dinna ken, maister," replied Jock; "I sleepit a' the time."

ALL THE DIFFERENCE.—In the course of Tuesday's debate on the Endowed Schools Bill, Colonel Barttelot said:—"The Hon. Member for Merthyr the other day made a remarkable speech, in which he used these words, 'The Conservative party who lie upon the benches opposite.' What did the hon. member mean by those words? Mr. Richard: I said 'line the benches opposite.'" (Loud and prolonged laughter.) Colonel Barttelot said his ears must have deceived him, as he had certainly taken down the word as "lie." (A laugh.)

DISCONTENT.—We copy the following from a contemporary:—

A man in his carriage was riding along,
His gaily-dressed wife by his side;
In satins and lace she looked like a queen,
And he like a king in his pride.

A wood-sawyer stood on the street as they passed;
The carriage and couple he eyed,
And said, as he worked with his saw on a log:
"I wish I was rich and could ride."

The man in the carriage remarked to his wife:
"One thing I would give if I could—
I would give all my wealth for the strength and the health
Of the man who is sawing the wood."

WHY MAN CANNOT FLY.—De Groof merely possessed an apparatus, says the *Lancet*, capable of sustaining him for a given time in the air when detached from a balloon which has previously raised him from the ground and towed him upwards and onwards. In any case the rapidity of the movement, the exertion of controlling the apparatus, and doubtless the anxiety, would produce an acceleration of the heart, which in an atmosphere becoming every moment more rarefied would cause syncope, insensibility, and finally death. From Icarus downwards, this flying literally, in the face of nature has proved abortive, and will continue to do so until the experimenter can essay the task of a bird with the organism of a bird, and without the impediments of the "featherless biped," man. Physiologically, we repeat, the human respiratory and vascular apparatus forbids the attempt.

A WOUND AND ITS BALM.—A correspondent writes to the *Pall Mall Gazette*:—"The incident mentioned in your operative notice in Saturday's issue happened as follows:—At the end of the opera, when amid a hurricane of applause Madlle. Albani was called before the curtain, a gentleman in the grand tier threw a bouquet and a box at the prima donna, the latter of which unhappily struck her with considerable force in the centre of the forehead. The author of this calamity was observed to throw up his arms with a gesture of despair when he saw the lady place her hands on her forehead and instantly retire to her private room, where some simple remedies were applied with good effect. Perhaps it should be added that the restoration was a little assisted by the discovery that the guilty box when opened contained a tiara of splendid diamonds."

WRONG BOTH WAYS.—Among the scholars when Lamb and Coleridge attended school was a poor clergyman's son of the name of Simon Jennings. On account of his dismal and gloomy nature, his playmates had nicknamed him Pontius Pilate. One morning he went up to his master, Dr. Boyer, and said, in his usual whimpering manner, "Please doctor, the boys call me Pontius Pilate." If there was one thing which Dr. Boyer hated more than a false quantity in Greek and Latin, it was the practice of nicknaming. Rushing down among the scholars from his pedestal of state, with cane in hand, he cried, with his usual voice of thunder, "Listen, boys; the next time I hear any of you say 'Pontius Pilate' I'll cane you as long as the cane will last! You are to say 'Simon Jennings,' and not 'Pontius Pilate.' Remember that, if you value your hides!" Next day, when the same class were reciting the Catechism, a boy of a remarkably dull and literal turn of mind had to repeat the Creed. He got as far as "suffered under," and was about popping out the next word, when the doctor's prohibition unluckily flashed across his obtuse mind. After a moment's hesitation he blurted out, "suffered under Simon Jennings, was ——" The rest of the sentence was never uttered, for Dr. Boyer had already sprung like a tiger upon him, and the cane was descending upon his unfortunate shoulders. When the irate doctor had discharged his cane-storm upon him, he said, "What do you mean, you booby, by such blasphemy?"

STRAWS FROM THE POPE'S PRISON, AND PHOTOGRAPHS OF HIM IN HIS DUNGEON.—The simple-hearted, pious peasantry of the entire Catholic world are made to believe that "Holy Father," as the Pope is termed, is at the present time enduring all the miseries of a hard and cruel captivity. In the Austrian Tyrol, where our summers are spent, this is the general belief amongst a people not deficient in good sense and intelligence, but credulous of every fact related to them by their priests, or read by them in their Catholic newspapers. We naturally, going direct to them from Rome, are eagerly beset with questions regarding the health and condition of the cruelly suffering head of the Church, who has become to their imaginations as a second crucified Saviour; and, but for the credit which we

have established in that one little village, our statements would not be accepted, for how should we, who are Protestants, know better than the priests? They believe us, however, and their simple hearts are comforted; but they are only a mere few out of the many thousands who are imposed upon by these outrageous fabrications. At Antwerp, one Sunday, a preacher having painted in most vivid colours the maltreatment, the sufferings, the imprisonment of the head of the Church, cried out, "How is it possible to deny all this when here is the straw on which lies in chains the Holy Father?" At these words the whole congregation burst into sobbing and weeping, and, rushing forward to the priest, secured for themselves little bundles of the straw, which he sold at half-a-franc a bundle. Almost all the parish priests sell these, and it is said that half the money goes to the Vatican. But this is not all. At Ghent they sell photographs, in which is represented the Pope, in chains, looking out from between strong iron bars from a little dismal cell, a *bersagliere* standing guard over him with his musket. This photograph, the priests say, was taken from life, therefore it cannot be false, and there is shown the Holy Father suffering in one of the most horrid dungeons of Rome. These photographs are sold to members of the Catholic Association at half-a-franc each, and to other people at one franc and a half. The half of this money goes to St. Peter's. They sell thousands of copies. The one I procured bears the number 45,343 of the ninth series. It is a singular fact that the Pope at the present time has never for years been so well in health as now, never so merry or so free. Hundreds of people, both Catholics and Protestants, see him every week—almost daily—in his luxurious palace, full of joke and lively repartee, as is his wont. This cannot last long, at his age; but at the time I write, he walks about his spacious gardens at a pace which tries the breath of the well-fed cardinals in attendance; visits his aviaries, is attended by his favourite black cat, and knows no imprisonment which himself or his priests, the Jesuits, have not imposed upon him. And all the while, through the distant places of Europe, the priests are selling the pretended damp straw of his dungeon, and the poor, ignorant, but devout peasants are breaking their hearts over the lying pictures which represent him behind his prison bars!—*Mary Howitt* in "*Leisure Hour*."

Births, Marriages, and Deaths.

[A uniform charge of One Shilling (prepaid) is made for announcements under this heading, for which postage-stamps will be received. All such announcements must be authenticated by the name and address of the sender.]

BIRTHS.

PEARCE.—July 20, at Coombe Lodge, Peckham, the wife of Rev. P. F. Pearce, of Hall, of a son.

UPWARD.—July 24, at Newport, Isle of Wight, the wife of Mr. E. J. Upward, of a son.

BAKER.—June 26, at 52, Richmond-street, Alexandra-road, Manchester, the wife of the Rev. Edwin Baker, of a daughter.

MARRIAGES.

BROWN-WOOD.—July 21, at the King's Weigh-house Chapel, London, Mr. J. Brown, son of Mr. J. Brown, of Upper Thames-street, E.C., to Emily Phoebe, daughter of Mr. W. Wood, Fishmongers'-hall.

WILLS-DOBELL.—July 22, at the Congregational Church, Lewisham, by the Rev. J. Morlais Jones, Frank Wm. Wills, of Frenchay, near Bristol, son of the late H. O. Wills, Esq., of Bristol, to Sarah Rebecca, second daughter of H. W. Dobell, Esq., of Eltham. No cards. At home August 24th, 25th, and 26th.

KITCHIN-MOSSOP.—July 22, at Horton-lane Chapel, Bradford, by the Rev. J. R. Campbell, D.D., Archibald Kitchin, of Whitehaven, to Lissie, youngest daughter of the late Capt. Clement Mossop, of Whitehaven.

RYMER-FAZAKERLY.—July 27, at the West-end Congregational Church, Southport, by the Rev. John Chater, Mr. Thomas Rymer, of Southport, to Miss Margaret Fazakerly, Birkdale.

FUNERAL REFORM.

The LONDON NECROPOLIS COMPANY conducts Funerals with simplicity, and with great economy. Prospectus free.—Chief Office, 2, Lancaster-place, Strand, W.C.

BANK OF ENGLAND.

(From Wednesday's Gazette.)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 32, for the week ending on Wednesday, July 22, 1874.

ISSUE DEPARTMENT.

Notes issued	£37,284,035	Government Debt. £11,015,100
		Other Securities .. 3,981,900
		Gold Coin & Bullion 22,281,015
		Silver Bullion
	£37,284,035	£37,284,035

BANKING DEPARTMENT.

Proprietor's Capital £14,553,000	Government Securities (inc. dead weight annuity) £14,025,691
Reserve .. 3,392,818	Other Securities .. 16,400,551
Public Deposits .. 3,621,597	Notes .. 10,330,260
Other Deposits .. 19,750,367	Gold & Silver Coin 912,030
Seven Day and other Bills .. 350,155	
	£41,668,532

July 23, 1874. F. MAY, Chief Cashier.

KINAHAN'S I.L. WHISKY.—This most celebrated and delicious old mellow spirit is the very cream of Irish Whiskies, in quality unrivalled, perfectly pure, and more wholesome than the finest Cognac Brandy. Note the Red Seal, Pink label, and Cork branded "Kinahan's I.L. Whisky." Wholesale, 20, Great Titchfield-street, Oxford-st., W.

Markets.

CORN EXCHANGE, MARK LANE, Monday, July 27.—Of English wheat a very few samples were on sale this morning, and they realised the prices of Monday last. Imports of foreign wheat have been heavy during the past week. Foreign wheat was in steady request, and sold at a decline of 1s. per qr. on the prices of this day week. The flour trade was dull, and 6d. lower. Peas and beans were unchanged in value. Barley was fully as dear. Oats were firm, at an advance of 6d. per qr. on the prices of Monday last. Cargoes of wheat on the coast rather more inquired after at the decline of last week.

CURRENT PRICES.

WHEAT—	Per Qr.	Per Qr.	PEAS—	Per Qr.	Per Qr.
Essex and Kent,	s. s.	s. s.	Grey ...	42 to 44	
White fine ...	— to 65		Maple ...	44 47	
red fine ...	— 57		White, boilers ...	42 47	
Foreign red ...	— 58		Foreign ...	44 45	
white ...	54 56				
	60 63				
BARLEY—			RYE—	42 44	
Grinding ...	34 37				
Chevalier ...	—		OATS—		
Distilling ...	40 45		English feed ...	26 33	
Foreign ...	40 44		potato ...	—	
			Scotch feed ...	—	
MALT—			potato ...	—	
Pale, new ...	76 81		Irish Black ...	26 29	
Chevalier ...	—		White ...	23 30	
Brown ...	56 61		Foreign feed ...	27 29	
BRANS—			FLOUR—		
Ticks ...	43 44		Town made ...	47 54	
Harrow ...	46 50		Best country ...	—	
Pigeon ...	50 56		households ...	43 46	
Egyptian ...	44 45		Norfolk and ...	—	
			Suffolk ...	38 41	

METROPOLITAN CATTLE MARKET, Monday, July 27.—The total imports of foreign stock into London last week consisted of 10,875 head. In the corresponding week last year we received 10,260; in 1872, 21,339; in 1871, 14,215; in 1870, 10,626; and in 1869, 10,613 head. The cattle trade has been quiet to-day. The supplies have been good. The receipts from our own grazing districts have been on a fair average scale. The demand has been more active, with prices in favour of buyers, the best Scots and crosses making 5s. 10d. per 8lbs. From Lincolnshire, Leicestershire, and Northamptonshire we received about 2,300; from Norfolk, 80; from other parts of England, about 800; and from Scotland, 23 head. The foreign side of the market has been fairly supplied with beasts, for which the demand has been moderate at about late rates. There have been 770 Tossing, 19 Gothenburg, 260 Spanish, and 200 Dutch. With reference to sheep the receipts have been on an average scale. A fair demand has prevailed, and prices have been unaltered, the best Downs and half-breds making 5s. to 5s. 2d. per 8lbs. Lambs have been quietly dealt in at 5s. to 5s. 2d. per 8lbs. Calves have been in greater request at about late rates. Pigs have been dull. At Deptford there have been 18 beasts.

Per 8lbs. to sink the offal.

Inf. coarse beasts	4 0 to 4 6	Pr. coarse woolled	4 10 5 0
Second quality	4 8 5 0	Prime Southdown	5 0 5 2
Prime large oxen	5 6 5 8	Large coarse calves	8 10 4 4
Prime Scots	5 8 5 10	Prime small	4 10 5 2
Coarse inf. sheep	4 4 4 6	Large hogs	3 8 4 0
Second quality	4 6 4 8	Neat sm. porkers	4 4 4 8

Lambs, 5s. 0d. to 5s. 4d.

METROPOLITAN MEAT MARKET, Monday, July 27.—The supply of meat on sale here to-day was moderate, and trade was dull, at the following prices:—

Per 8lbs. by the carcase.

	s.	d.	s.	d.		s.	d.	s.	d.		
Inferior beef	3	4	to	3	10	Inferior Mutton	3	4	to	3	8
Middling do.	4	0	4	6		Middling do.	3	10	4	2	
Prime large do.	4	10	5	2		Prime do.	4	6	5	0	
Prime small do.	5	0	5	4		Large pork	3	10	4	4	
Veal	4	0	4	8		Small do.	4	10	5	4	
Lamb. 5s. 0d. to 5s. 6d.											

Lamb, 5s. 0d. to 5s. 6d.

PROVISIONS, Monday, July 27.—The arrivals last week from Ireland were 390 firkins butter and 2,122 bales bacon, and from foreign ports 22,391 packages butter and 3,414 bales bacon. In foreign butter we have an advance in prices of 4s. to 8s. per cwt.; the finest descriptions are most in request. In Irish there is more doing; some Clonmel sold at 12s. 6d., and also orders going out to Cork. The bacon market rules steady, without change in price of Hamburg; but Waterford and Limerick advanced 2s. per cwt. American singed sides advanced 2s. per cwt.

COVENT GARDEN, Thursday, July 23.—Markets remain firm, at last week's quotations, and are well attended. Supplies good.

HOPS, BOROUGH, Monday, July 27.—A brisk business continues to be transacted at an advance on last week's prices. The quantity of new hops on offer is limited, planters still withholding their stocks from sale. The reports from the plantations are still very unfavourable. Sussex and greater part of the Weald show no improvement. In East Kent, however, the hops are looking better. Olds are in good demand. Continental markets are firm.

POTATOES, Borough and Spitalfields, Monday, July 27.—The supplies of potatoes offering are less extensive, and a steadier tone pervades the trade. Very few foreign potatoes are offering. Shaws, 4s. to 5s. per cwt.; Regents, 5s. to 7s. per cwt.; Kidneys, 6s. to 8s. per cwt.

SEED, Monday, July 27.—Foreign cloverseed, both white and red, met less inquiry, and samples were held for enhanced rates. New English trefoil met more inquiry, and prices were moderate, quality fine. New trifolium, as well English as foreign, was again dearer, with a good demand. White mustardseed was sold in small lots, at quite as high rates. No brown offering. English new winter tares have appeared of dry quality, but very small size; they are held very high, and prices are scarcely fixed to quote accurately. Good yearlings, being scarce, were dearer. Canaryseed supported previous advance steadily. There was no quotable change in Hempseed; prices of German were very moderate.

WOOL, Monday, July 27.—The English wool market, although quiet, has been firm in tone, and the quotations have ruled firm throughout.

OIL, Monday, July 27.—Linseed oil has been dull at easier rates. Rape has been steady but neglected. For other oils the market has been inactive.

TALLOW, Monday, July 27.—P.Y.C. is inactive at 41s. per cwt. on the spot, and town tallow is quoted at 36s. 6d. per cwt. net cash. Rough fat declined to 1s. 9d. per 8lbs.

COAL, Monday, July 27.—For best descriptions of house coal prices remain the same. Hettons, 24s. 6d.; Hettons South, 24s. 6d.; Hetton Lyons, 21s. 3d. Ships for sale, 19; at sea, 20.

BREAKFAST.—EPPS'S COCOA.—GRATEFUL AND COMFORTING.—By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast-tables with a delicately flavoured beverage which may save us many heavy doctors' bills. "Civil Service Gazette." Made simply with Boiling Water or Milk.—Sold by Grocers in Packets only, labelled—"JAMES EPPS and Co., Homoeopathic Chemists, 48, Threadneedle-street, and 170, Piccadilly; Works, Euston-road, London."

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